PRAYER-BOOK COMMENTARY

FOR TEACHERS AND STUDENTS.

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CONTAINING

HISTORICAL INTRODUCTION,
NOTES ON THE CALENDAR, SERVICES, ARTICLES, TABLE OF KINDRED, &c.

TOGETHER WITH

COMPLETE CONCORDANCES TO THE PRAYER-BOOK AND PSALTER.

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HISTORICAL INTRODUCTION.

By the late Rev. G. F. MACLEAR, D.D.,
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Revised by Rev. F. E. WARREN, B.D.

Section I. *The Rise of the Early Service-Books.*

(i) The construction of the English Book of Common Prayer can only be really understood by reference to the earlier service-books from which it is derived.

(ii) The earliest form of Apostolic worship, as described in the New Testament, is to be found in Acts ii. 42, and though no form of prayer is given to us in the New Testament, except the Lord's Prayer, yet it may reasonably be conjectured that from the age of the Apostles downwards some well-known and well-remembered form of prayer and thanksgiving, though not necessarily written down, was used, to which additions were made as time went on.

(iii) The earliest account of the service used in the Christian Church is that given by Justin Martyr in "the Apology for the Christians," which he addressed to the Emperor Antoninus Pius about A.D. 140. From it we infer that early Christian worship included (i) the assembling of believers in one place on a stated day, called Sunday; (ii) the reading of the memoirs of the Apostles or the writings of the Prophets; (iii) the delivery of a discourse exhorting to the imitation of the good things read; (iv) the offering-up of prayer; (v) the kiss of peace; (vi) the celebration of the Holy Eucharist.

(iv) Originally there was much liturgical variety, through the exercise of a *jus liturgicum* on the part of bishops. Hence arose different Liturgies, varying in some particulars, but all based upon a common original. There were six families of Liturgies; four being Eastern, viz., 1. The Syrian, 2. The Egyptian, 3. The Persian, 4. The Byzantine; and two Western, viz., 1. The Roman, 2. The Hispano-Gallican, of which the Mozarabic, the Gallican, the Ambrosian, and the Celtic were subdivisions.

(v) When St Augustine landed in England A.D. 597 he had a heathen population to deal with. But Bertha, Queen, and wife of Ethelbert, King of Kent, being the daughter of a

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former Frankish King, Charibert of Paris, was a Christian. At her marriage it had been stipulated that she should be allowed to continue in the Christian religion, and a Frankish bishop, Liudhard, had accompanied her as chaplain. The services in the Royal chapel would be according to the old Gallican and not the Roman use. Augustine, who would also have come in contact with the Gallican rite in his journey through France, asked Pope Gregory for advice how to proceed. He asked, "Whereas the faith is one and the same, why are there different customs in different Churches, and why is one form of Mass observed in the holy Roman Church, and another in the Gallican Church?"

To which Gregory made the sensible and liberal reply, "You know, my brother, the custom of the Roman Church, in which you remember you were brought up. But it pleases me that if you have found anything, either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same and sedulously teach the Church of the English, which as yet is new in the faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose, therefore, from every Church those things which are pious, religious, and upright, and when you have as it were made them up into one body, let the minds of the English people be accustomed thereto."

Although no seventh, eighth, or ninth century Anglo-Saxon service-books have come down to us there is no reason to doubt that the advice was acted upon, and that while these books were substantially Roman service-books, yet there would be an intermixture of Gallican usages found in them. But the Roman element preponderated more and more. In the Council of Cloveshoo in 747 it was directed that the Roman Use should prevail throughout England (Canon 13), and the few later Anglo-Saxon missals, of Leofric, of Robert of Jumiéges, and the Red Book of Derby, are distinctly of the Roman and not of the Gallican type of Sacramentary.

(vi) After the Norman Conquest the form of service underwent more change, and exhibited more variety. The main reason for this was that the Norman bishops introduced into England, during and after the Conqueror's reign, brought with them a liking for many Gallican features of ritual, forms of prayer, &c., to which they had been accustomed in their own country, and incorporated them into the Liturgy of the Church of England. Another reason was that in an age when there was no printing-press, from which a number of copies could be issued all exactly alike, individual scribes, sometimes deliberately, sometimes unconsciously, introduced variations of their own. These facts, together with a great deal of episcopal freedom in such matters,

produced those various Uses to which reference is made in the Preface "Concerning the Service of the Church" prefixed to the Prayer-Book; viz.: the Uses of Salisbury [or Sarum], Hereford, Bangor, York, and Lincoln. Of these the Sarum Use had the widest influence and sway. It prevailed not only in the diocese of Salisbury, but more or less throughout England, especially in the south of England, and in Ireland and Scotland as well.

SECTION II. *Service-Books*, A.D. 1085—1509.

(i) During the stage which extends from the mission of St Augustine to the era of the Conquest, the main interest in the history of the Church gathers round the monasteries. From these institutions went forth the great converters of the heathen tribes, who were strongly moved by the austerities and self-sacrifice that marked their lives. In course of time, kings and queens lavished their wealth on the monastic houses, and the country became literally overspread by them. The fairest spots in the land were assigned to them for their settlement, and "in every rich valley, and by the side of every clear stream, arose a Benedictine abbey." In these establishments the day was divided between manual work, intellectual work or reading, and the service of God. For the regulation of the latter "the Canonical Hours" were observed, which included, besides the Midnight Service or *Matins*, *Lauds*, at daybreak; *Prime*, at 6 A.M.; *Tierce* or *Terce* (from the Latin *tertius* through the French), at 9 A.M., the *third* hour; *Sext*, at noon; *Nones* (from the Latin *nona*), at 3 P.M., the *ninth* hour; *Vespers*, before sunset; and *Compline* (from the Latin *complere*=to end or complete), a service at bed-time.

(ii) The services at these hours consisted of Prayers, Psalms, Hymns, and Canticles, with Lessons taken from Scripture, or from patristic writings, or from the lives of the Saints. When combined, they were called the *Divinum Officium*, the *Divine Office;* and this having been rearranged and abbreviated by Gregory VII., who occupied the Papal Chair from A.D. 1073 to 1086, was written in a volume called *The Breviary*. In England the favourite title for this book was *Portiforium*, or in its English form, *Portfory*, *Porteau*, *Portuisse*, *Portas*. These various names came from the Latin through the French *portehors*, and indicated the *portability* of the book, "quod foras facile portari posset."

(iii) Besides the *Breviary* must be mentioned also the *Missal*, or "Order of Celebration of the Holy Eucharist;" the *Manual*, or Book of Occasional Offices, which might be performed by a Priest; the *Pontifical*, or services which could be performed only by a Bishop, such as the Ordination Services, Confirmation, Consecration of a Church or a Burial-ground, &c.;

together with a great many more liturgical books bearing different names. One of the later and most popular of such books was the *Horæ* or *Book of Hours*, of which the main contents were 'The Hours of the Blessed Virgin' or 'The Little Office.' This was intended to be said as well as, but was frequently allowed to be substituted for, the Divine Office of the Breviary. Other forms of devotion clustered round it, *e.g.* the Hours 'of the Holy Spirit,' 'of the Holy Trinity,' 'of the Cross,' &c., and popular psalms and prayers were included, too numerous and various to be named in detail here. When these appeared wholly or partly in English, the book came to be called 'The Prymer.' See W. Maskell's reprint of a Prymer in his *Mon. Rit. Eccles. Anglic.*, vol. iii.

(iv) Thus at a very early period there were indications of a craving for a service which the people could understand. This was no new thing, but a gradual return to the custom of primitive times, for the worship of the early Churches was in the language of the people. The 'Book of Hours' or 'Prymer' became the most favourite book of devotions, and artists and miniature painters were frequently employed in its embellishment. This may have been partly due to the growing cultus of the Blessed Virgin, but it was also largely due to the use of the vernacular.

(v) For a long time the religion of the country, as we have said, was centred in the monasteries, whence went forth the chief missionaries to evangelise the people, and to instil the first principles of Christian civilisation. In the course of time, however, what had been "clear in the spring" became "miry in the stream," and the monasteries lost the ardour of their "first love." A spirit of rivalry arose between their occupants and the secular clergy, who were too often idle and incompetent, and the worship of God was gradually suffered to fall into neglect. Though the expression "the dark ages" refers to the general condition of the Church in the centuries between the ninth and the twelfth, it applies also to one of its marked features, the Decay of Public Worship. And though the enthusiasm of the Preaching Friars roused the country clergy in the thirteenth century from their deadness and apathy, the good they wrought lasted only for a while. The mercenary spirit of the era infused itself into everything, and exchanged the preaching of the Gospel for the preaching of Indulgences, and sapped the very foundations of true religion.

(vi) Thus it became more and more obvious that if a becoming system of worship was to be re-established, it must be regulated so as to promote the real edification of the worshippers, and the service-books must be revised. Long before the sixteenth century there had been a growing dissatisfaction with the state of public worship, and a determination to introduce a form of service, in

which the vernacular language of the country should supersede the dead, unspoken Latin tongue, and a more prominent and intelligent share should be borne by the people.

SECTION III. *Service-Books*, A.D. 1509—1549.

(i) Although indications of a coming change were shewn in various ways for some time previously, yet it was not till the sixteenth century that the Reformation actually took place, being immensely assisted by the recently discovered art of printing.

(ii) In the year 1525 appeared the first edition of Tyndale's New Testament, and in 1535 Miles Coverdale's translation of the Bible; and two years afterwards what was called *Matthew's Bible*, translated by Tyndale, Rogers, and perhaps Coverdale. In 1538 another important step was taken. The Epistles and Gospels appeared in English, either separately or attached to the Prymers; and in 1539 the entire Bible was brought out, with a preface written by Cranmer himself, whence it is called Cranmer's or the *Great Bible*; and a proclamation bearing date May 6, 1541, directed that every parish should provide before the Feast of All Saints a Bible of "the largest and greatest volume" to be set and fixed in the church.

(iii) The revision of the service-books quickly followed the provisions thus made for the distribution of the Scriptures in the vernacular. In 1542 Convocation directed a revision of all Church-Books, Portfories, Missals, and others; and the House of Bishops directed that "every Sunday and Holiday throughout the year, the Curate of every parish church, after the Te Deum and Magnificat, should openly read to the people one Chapter of the New Testament in English without exposition, and when the New Testament was read over, then to begin the Old." Thus the reading of the Scriptures in the vernacular during the public service of the Church was formally sanctioned, and the way was prepared for substituting English for Latin in the prayers.

(iv) The first change made was in the Litany. This ancient form of supplication had been in the hands of the people in their own tongue in the Prymer upwards of one hundred and fifty years. In the year 1544 it was carefully revised by Cranmer, and with the exception of three clauses invoking the prayers of the Blessed Virgin, of the Angels, patriarchs, prophets, and Apostles, appeared on the 11th June, 1544, well-nigh in its present form and nearly in its present words.

(v) Edward VI. succeeded his father Jan. 28, 1547, and an injunction directed that "the Epistle and Gospel at High Mass should be in English;" and Cranmer was authorized, assisted by certain bishops and divines, to draw up an *English Order of Communion*, which appeared in the following year, 1548. The new Order, inserted in the vernacular into the older Latin frame-

work of the Mass, restored the Cup to the laity, according to the rule of Scripture and the use of the Primitive Church.

(vi) The work now went on apace, and the divines having transferred their sittings to Windsor Castle, were empowered by Convocation to continue their labours, and in 1549 presented to the king the English *Book of Common Prayer*, a compilation mainly from older service-books, but "clothed in English, the beauty of which has been rarely equalled, and never surpassed, even in the best age of literary excellence." It was the great object of Cranmer and his coadjutors not so much to compose a new order of service as to preserve carefully all that was possible of earlier services which could be traced back to primitive times.

(vii) Their wish, as stated in the Preface, was

(1) That the whole realm should now have but one Use in Divine Service;

(2) That the rubrical directions for the variable parts of the services, which were so involved as to have become a very symbol of perplexity and confusion, should be simplified;

(3) That instead of a few Psalms being said daily and the rest omitted, they should be all repeated in their order;

(4) That increased value should be set on the public reading of Holy Scripture, and that the Lessons should include the whole Bible, or the greatest part thereof, in a continuous course;

(5) That the consecutive reading should not be interrupted by "the planting in uncertain stories and legends with a multitude of Responds, Anthems, or Invitatories;"

(6) That all should be in the English tongue.

Thus "their aim was restoration or reformation not a complete revolution in Church Worship; and in the process of attaining it they exercised the most careful discrimination between the old and the new, and while cutting away without hesitation the later overgrowths, preserved with scrupulous care the ancient landmarks."

Section IV. *The Second Prayer-Book of Edward VI.* A.D. 1552.

(i) On Jan. 21, 1549, an Act was passed by Parliament enjoining the use of the Revised Prayer-Book "after Whitsuntide in every parish of the king's dominions throughout England, Wales, Calais, and the marches of the same." The respect that had been paid to the old offices caused it to be received more favourably than might have been expected, and many of the Mediæval school found they could conform to it as containing the elements of Primitive worship freed from later innovations.

(ii) Many of the laity also gave it a hearty welcome, because being written in English "it made their worship more interesting, and converted what in too many cases had been merely a

dumb show into a living, intelligent transaction." But some could not make up their minds to receive it. The extreme section of the Reformers did not think it went far enough, while outbreaks of popular disaffection in Devonshire and Cornwall, as also in the Eastern Counties, testified to a conservative aversion towards the adoption of the new service in place of the old.

(iii) Before long, however, the Revised Prayer-Book received very general recognition, and had no influence from without been brought to bear upon them, the bulk of the clergy would have acquiesced in the present arrangement. But there was in England a multitude of foreign refugees, who watched with the keenest interest the progress of reform in this country and deemed that the hands of the Reformers had been stayed too soon. Prominent amongst these were John à Lasco, who ministered to the French, Belgians, Germans, and Italians in the metropolis; Bucer, who was appointed Regius Professor of Divinity at Cambridge, and Peter Martyr at Oxford. In deference to them and their views and to those who sympathised with them, a committee of divines was nominated to review the Revised Prayer-Book, and the Second Prayer-Book of Edward VI. came into use on the Feast of All Saints, Nov. 1, 1552. In this book the chief alterations made were (i) in the Order of Morning Prayer, the addition of *The Introductory Sentences, the Exhortation, Confession, and Absolution;* (ii) in the Communion Office, the introduction of *the Decalogue* and *Responses*, and the substitution of the second clause instead of the first at the delivery of the elements.

SECTION V. *The Prayer-Book of Queen Elizabeth*, 1558—1603.

(i) The Second Prayer-Book of Edward VI. had hardly begun to be used when the king passed away, on the evening of Thursday, July 6, 1553, and the accession of Mary, and the consequent persecutions, arrested the Reformed Worship of the English Church.

(ii) But Mary died on Thursday, Nov. 17, 1558, and the reign of Elizabeth inaugurated a fresh epoch in the religion and worship of the Church. The new monarch was obliged at first to proceed with the utmost caution, for the difficulties confronting her were enormous, alike from the Mediæval party, and from the exiled clergy now able to return after their long banishment. Accordingly, she was crowned according to the ceremonies of the Roman Pontifical; but in the first month of the new reign an English Litany was printed and used in the Royal Chapel, and a committee was named to examine the two Prayer-Books of Edward VI., and a proclamation was issued, which while it forbade preaching, allowed the Epistle and Gospel and the Ten Commandments to be read in English.

(iii) The Commission meanwhile set themselves busily to work, and on Wednesday, May 17, 1559, the revised Prayer-Book was used at St Paul's Cathedral.

(iv) The Liturgy thus put forth was gradually accepted, and out of 9,400 clergy not more than 189 preferred to resign their benefices rather than use it, and for the first ten years of the new reign men of all minds went to their parish churches "without contradiction or show of misliking." It was the great object of the divines on the Committee of revision to comprehend as many as possible within the pale of the Church, and hence while the rubrics allowed a larger latitude in the use of ornaments, the two clauses used at the distribution of the Elements in the Holy Eucharist in the two Prayer-Books of Edward VI. were combined.

SECTION VI. *The Prayer-Book during the reign of James I.* 1603—1623.

(i) But the Marian exiles, who returned in great numbers from the Continent, and had long been unaccustomed to any services which recalled the ritual of the Middle Ages, began to find fault with the Book of Common Prayer, and especially with the use of the surplice, the observation of saints' days, and the custom of kneeling at the administration of the Holy Communion. They caused much perplexity to Elizabeth and her advisers, and on the accession of James I., in 1603, they urged the further revision of the Book of Common Prayer.

(ii) Accordingly a Council of Bishops and other learned men was held at Hampton Court, Jan. 14—18, 1604, in which the King himself took part, conferring first with the Bishops, and then with the invited Puritan divines.

(iii) After a long discussion it was agreed, that in addition to other and minor alterations (i) the words "*or Remission of Sins*" should be inserted in the title of the Absolution at Morning and Evening Prayer; (ii) that a Prayer for the Queen and Royal Family should be placed after the Prayer for the King; (iii) that certain Forms of Thanksgiving should be introduced; (iv) that the concluding portion, respecting the Sacraments, should be added to the Catechism; (v) that the Apocrypha should be read, but not as Scripture; (vi) and that there should be a uniform translation of the Bible which eventuated in the Authorized Version of 1611.

SECTION VII. *The Savoy Conference*, A.D. 1661.

(i) The hostility, however, of the more ardent and extreme spirits to the Rites and Ceremonies of the Church was never wholly abated, and the outbreak of the Civil War between

Charles I. and the Parliament was followed by the establishment of *the Directory for the Public Worship of God in the three Kingdoms*, and the use of the Book of Common Prayer was interdicted by fine and imprisonment, not only in churches but even in private houses, for the space of fifteen years.

(ii) On the death of the Protector and the deposition of his son, a deputation met the restored Charles II. at the Hague, and after his entry into London continued to petition that he would allow a committee of divines to "revise and effectually reform the Prayer-Book," and that certain ceremonies might be abolished; especially (i) kneeling at the Blessed Sacrament, (ii) the use of the surplice, (iii) the cross in baptism, (iv) bowing at the name of Jesus. Accordingly on the 25th of October, 1660, a Royal Declaration reserved the whole question of Ecclesiastical affairs for a Conference, which was fixed to take place at the Hospital or former Palace of the Savoy, of which the Bishop of London was Master.

(iii) The Commissioners were empowered to advise upon and review the Book of Common Prayer; to compare it with the most ancient Liturgies which had been used in the Church in the primitive and present times; to take into serious and grave consideration the several directions, rules, and forms of prayer in the said book, and the several objections and exceptions raised against it; to make such reasonable and necessary alterations, corrections, and amendments therein as should be agreed upon to be needful or expedient for the satisfaction of tender consciences, but avoiding all unnecessary alterations of the Forms and Liturgy, wherewith the people were acquainted and had been so long received in the Church of England.

(iv) The result of the deliberations of the Conference was, that as regards all its distinctive features the Prayer-Book remained the same as before, with the exception of a few alterations which were introduced. The chief of these may be thus summarized; (i) the language was made more smooth by slight verbal changes and transpositions; (ii) the Sentences, Epistles, and Gospels, and other selected portions of Scripture were taken from the new Version of 1611; (iii) some Rubrics were expounded for the direction of those to whom "the customary manner" of former years was unknown; (iv) various Occasional Prayers were added, as for Fair Weather, for Parliament, for All Sorts and Conditions of Men, for the Ember Seasons, as also two Thanksgivings, one for ordinary use, the other for the Restoration of Public Peace at Home; (v) a separate Office was added for the Baptism of Adults, and a Service for the use of those at Sea, to meet the needs of the increasing trade of the country. Since the Savoy Conference, the Prayer-Book has, except in regard to certain Occasional Offices and a new Lectionary, remained substantially unaltered.

THE CALENDAR.

By Rev. R. SINKER, D.D.,

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The reading of the Law and the Prophets obtained among the Jews at a very early period, though it is impossible to say to how early a date we can carry back the present system of the Hebrew Lectionary. One would infer from St Luke iv. 17, that that in use in our Lord's day was not, at any rate in all its details, the same as that afterwards in use. Still, as we can see from Acts xiii. 15, two lessons, one from the Law and one from the Prophets (*i.e.* Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; Isaiah, Jeremiah, Ezekiel and 12 minor Prophets), were customarily read.

According to the Hebrew system, the Law is divided into 54 sections, called *Parshioth*, the Law being read once completely through every year. The need for 54 sections arises from the ordinary Jewish year consisting of 12 lunar months, with 50 or 51 Sabbaths, requiring periodically the intercalation of an extra month, like a leap year on a large scale. In the lengthened year of 13 lunar months there would be 54 sabbaths, and in an ordinary year two sections are read for the requisite number of Sabbaths. In the Prophets a different plan prevails. Here selections only, called *Haphtaroth*, are read, each corresponding to its own section of the Law.

So too the infant Christian Church would inherit the habit of the Jewish Church from which it sprang, at a period prior to the writing and dissemination of the books of the New Testament. In this way we may doubtless understand the "reading" of 1 Tim. iv. 13. For a time the paramount authority of the Old Testament would stand in the way of associating with it on an equal footing the Gospels and Epistles of the Christian Covenant. Yet in the age succeeding that of the Apostles this seems to have been done, for in the earliest account which we possess of a Christian service, that given by Justin Martyr (ob. 148 A.D.), we are told that at the meeting for worship and the celebration of the Holy Communion on Sundays, "the

memoirs of the Apostles or the records of the Prophets are read in suitable quantity" (*Apol.* I. 67).

From this time forward the scheme of the reading of Scripture would tend to greater and greater definiteness, though with varying order in different parts of the Church. We must now confine ourselves to the usages of the Western part of Christendom. Of this we are fortunate in possessing two very ancient Lectionaries, one of the Gallican and one of the Roman Church. The former, which is not quite perfect, is the so-called Lectionary of Luxeuil, by which our knowledge is very largely augmented. Much of the Gallican Use is widely different from that with which the English Church has a closer direct connection, the Roman; and this doubtless is to be explained by the association of the Gallican Churches with those of Asia Minor, through such influences as those of Pothinus and Irenaeus. The ancient Roman Lectionary, of which special mention must be made, is the so-called *Comes*, traditionally referred to St Jerome, which, however, though it doubtless possesses certain elements of decidedly ancient date, is probably to be fixed a few centuries after St Jerome's time. The Epistles and Gospels given in the *Comes* coincide in great measure with those of the Roman service-books, and these again with those of the Sarum Use, the immediate parent of our own Prayer-Book. It will be observed that this remark applies solely to the parts of Scripture belonging to the Eucharistic service, the Lessons (Lections) of the non-Eucharistic services of Morning and Evening Prayer being of much later origin. The basis on which these services were directly formed was the Breviary, which, while an embodiment itself of earlier materials, only received definite form at the hands of Gregory VII. (ob. 1085 A.D.). Moreover, as we shall afterwards point out, the Daily Lessons in our Church, though having their precursors in the Breviary, represent rather a fresh point of departure.

It may be well to consider next the general arrangement of the Christian year. For many centuries this has begun on Advent Sunday, whatever may have been the beginning of the civil year; just as the Jew begins his religious year in Nisan, though the legal New Year's Day is in the autumn, in Tisri. The Christian year originally began with Easter, as ruled by Constantine; though in the *Comes* and Gregorian Sacramentary it begins with the vigil of the Nativity. The Gregorian Antiphonary, however, begins with the First Sunday in Advent, and the ancient Gallican Lectionary, already referred to, apparently does the same, though with an Advent of six Sundays, as in the Ambrosian and Mozarabic Liturgies. The present plan, which we may refer to the 7th or 8th century, has the advantage of

enabling us to arrange the Church's year *pari passu* with the events of our Lord's life.

In the Christian year, since Easter is fixed by reference to the moon's age, as the Passover before it, it will follow that our Calendar is still partly lunar, that is, from Septuagesima to the last Sunday after Trinity; the remainder being solar, according to the Julian form. It will, however, be more convenient to suppose the year divided into three groups of events, circling respectively round Christmas, Easter and Whitsunday; the topics of consideration from Christmas to Whitsunday being historical, from Whitsunday to Christmas practical. (1) The Christmas cycle will include the period of preparation beginning on Advent Sunday, the Christmas Festival itself, the Circumcision of Christ eight days after, and the Epiphany, with a subsequent period lasting till Septuagesima. (2) From thence till Ash-Wednesday is a period of the same kind of preparation for Lent, that Lent itself, ending with Passion Week, is to Easter, with a subsequent period lasting till (3) Whitsunday, when the remaining cycle begins and lasts till Advent Sunday.

It will be well before proceeding any further to speak briefly on Festivals generally in the Early Church. As long as the Church continued essentially Jewish, the Jewish festivals would continue to be observed, especially the Passover and Pentecost, now glorified anew. The Sabbath would still be observed, and with it the first day of each week would become a lesser Easter-Day. As time went on, the Jewish element became proportionately smaller, with an ever-widening breach forming between it and the Gentile part, the tone of Christian writings of the 2nd century towards the Jews being as a rule distinctly hostile. Thus it might fairly be expected that no Jewish festivals would now be recognised save such as had been hallowed by Christianity, so that the Passover and Pentecost, in their new aspect, would be the only festivals borrowed from the Jewish by the Christian Church; and these two, together with "the first day of the week," which evidently was observed from the very first, are the only ones of which we can find any trace up to the end of the 2nd century. In course of time, however, partly from the belief in the lessons of good arising from a special dwelling on the great events in the history of our faith, and partly, it would seem, from the analogy of the festivals of the older religions, fresh commemorations arose, the earliest being that of Epiphany, out of which afterwards grew that of Christmas. Ascension Day, though falling in a period which itself was altogether festal, came, probably about the beginning of the 4th century, to be marked out for special distinction. Other com-

memorations of great events in the history of our faith were added in course of time, such as *e.g.* the Annunciation, first observed in the 6th century. With these came also festivals of a different kind, the celebration of the anniversary of a martyr's death, viewed as his birthday into the better life. These would at first be rather of *local* observance, but many would subsequently become generally recognised; those, for example, of St Stephen, and SS. Peter and Paul, being observed before the end of the 4th century; that of St John the Baptist, on June 24, however, was of a different class, being the commemoration of the actual birthday, one intimately connected with that of the Saviour Himself.

Even in the primitive Church there was much diversity of view on the subject of festivals. Some urged that a festival is mainly to be viewed as a cessation from the world's cares and pleasures, and should therefore be a special means of spiritual help. Others again asked why, now that Christ had come, and the shadows had given place to the realities, times and seasons should be any longer observed, at the risk of losing sight of the reason why festivals were ever established at all. It was the insisting on one of these two co-ordinate truths to the exclusion of the other which led to much of the false ideas on the subject of festivals. Our Lord and St Paul, both having in view a state of things the tendency of which was to see in festivals an end rather than a means, have uttered warnings on this point (St Matt. xii. 8; Rom. xiv. 5, 6; Gal. iv. 9—11; Col. ii. 16). Origen and Chrysostom remark that he who realises in his heart the idea of Christ as the Passover, and of the gift of the Holy Spirit, is really keeping every day as an Easter and a Pentecost. Such words, however, are clearly to be viewed as answers to those who would see in festivals but a relic of Judaism. Tertullian goes so far as to ask why, in the face of St Paul's words, Easter is celebrated; a reckless narrowing of the argument to one side only.

As regards the characteristics of a festival, it may be noted:— (1) A Christian festival being what it is, the idea of festivities other than religious is unseemly; and numerous imperial edicts were promulgated from time to time forbidding public games and the like on Christian holy-days. (2) All legal business was suspended, an exception being allowed in the case of manumission. (3) There should as a matter of course be attendance at public worship. The council of Elvira (305 A.D.) censures the man who has been absent from his church for three consecutive Sundays. (4) It was altogether forbidden to fast on a festival. Thus the so-called *Apostolic Canons* censure those who would fast on the Lord's Day, and rule that clerics so doing are to be deposed. On these days in earlier times Agapae were held. (5) It was usual on festivals to offer prayer standing, not kneel-

ing. Thus we find Tertullian saying, "It is wrong on Sundays to offer prayer on one's knees."

We shall proceed now to speak of the festivals in detail, and first of the group of festivals circling round Christmas.

Christmas Cycle. The oldest commemoration in this group is that of the Epiphany, viewed however as of wider range than with ourselves, and including that special Manifestation which we now call the Nativity, the Manifestation of the Trinity at our Lord's Baptism being specially prominent. Curiously enough, the earliest reference we possess to it is of its observance by the Basilidians, as we learn from Clement of Alexandria; the earliest undoubted Christian reference being in the *Acta* of Philip of Heraclea, who was martyred early in the 4th century. The emperor Julian, we are told by Ammianus, when at Vienne in Gaul (361 A.D.) went to a church on Epiphany or Jan. 6. The Gallican Church, as is well known, had close affinities with the Eastern Church, and the reference here is doubtless to the as yet undivided festival. It will be noticed that the Western Church knows the festival of the Epiphany by a Greek name, itself evidence of the early date of its recognition in the West; Easter (*Pascha*) and Pentecost being the only two other cases. Christmas, on the other hand, has a Latin name (*Natale Domini*), pointing clearly to its origination in the West. We have, however, more definite evidence than this. In a sermon of St Chrysostom, which was almost certainly delivered on Dec. 25, 386 A.D., at Antioch, he tells his hearers that it was scarcely ten years since, following the usage of the Western Church, they had begun to observe Christmas as a separate festival, setting apart, as it were, that particular element in the general festival of the Manifestation. He adds, however, that a festival of the Nativity had been kept in the West "from the beginning." The inference from all this is, that at an early date, perhaps about the end of the 3rd century, or even earlier, a general festival of the Manifestation was observed, including not only the ideas entering into the present festival of the Epiphany but that of the Nativity also. At this time we may suppose the general character of the Roman Church still to have been, as in St Paul's time, more Greek than Latin. At a later time, when this state of things had changed, and yet sufficiently early to allow of St Chrysostom speaking as he did of the Nativity having been kept *from the beginning* in the Western Church, the Roman Church detached the Nativity from the main festival and assigned it a separate commemoration. Towards the end of the 4th century, the Eastern Churches gradually began to follow this plan; at Antioch, as we have seen, shortly before 386 A.D., and

at Jerusalem and Alexandria by the time of the Council of Ephesus, 431 A.D. The change at Jerusalem appears to be due to the action of Juvenal, bishop of that place. The Armenian Church, alone in Christendom, has retained the old plan to the present day.

In the ancient Roman Use, three masses were provided for Christmas Day, one for the dead of night, one for the early morning, and one for the day: so in the English Prayer-Book of 1549, two Communion Services were provided. Our present Epistle and Gospel are taken from the Sarum Missal. The English name *Christmas* (cf. Dutch *Kersmis*) is analogous to such forms as Michaelmas, Lammas, &c. The names for the day among peoples of the Latin and Celtic races are corruptions of the Latin *Natale*, *e.g.* the French *Noel*, Welsh *Nadolig*. The German name *Weihnachtsfest* has reference to the solemn vigils before the festival. The Scandinavian *Yule* is from the old heathen festival at that time of year.

The prominent idea of the Epiphany in the West is that of the Manifestation of Christ to the Magi, which forms the subject of the Collect and Gospel; that in the East being of the Manifestation of the Trinity at His Baptism, of which our Church, however, takes cognizance in the 2nd Morning Lesson, as well as of the Manifestation of Christ's Divine Power as shewn in His first miracle, in the 2nd Evening Lesson. The Gospel is from the *Comes* and Sarum Missal; the present Epistle was chosen in 1549, replacing the passage, Isa. lx. 1—6. A name for the day in the Greek Church is "the Lights," with reference to the shewing forth of Him Who was the Light of the World, and also to the spiritual illumination of baptism, for which this was one of the three great seasons. In the Sarum Missal, the Collects, &c. for the Sundays after the Epiphany were reckoned from the octave of the Epiphany, not from the Epiphany itself. The change can hardly be considered a wise one, for whereas under the old plan the Collect, &c. of the Epiphany served for the Sunday after also, and thus threw the idea of the festival into special prominence, on the present plan the great mass of people will only hear the Epiphany service once in several years, so that a festival once second to Easter alone is treated with marked neglect. A gain, on the other hand, has been in the beautiful Collect for the 6th Sunday after the Epiphany added in 1662; it being ruled from 1549 to 1662 that, when there were six Sundays after the Epiphany, that for the fifth should be used again.

We may note the familiar name *Twelfth-day* (the Epiphany falling twelve days after Christmas), by which the day is still known in several European languages: also the name *Three-Kings'-day* (Dutch, Danish, Breton) in reference to the Manifestation to the Magi as the Three Kings. The Welsh *Ystwyll*

is probably a corruption of the Latin *stella*, a star, with reference to the star of Bethlehem.

The feast of the Circumcision was viewed at first as the Octave of the Nativity, the first instance of the later use being in the latter part of the 6th century, though, from the age at which circumcision was performed, this event would in any case fall on the octave of the birth. For a long time, however, the day was not a festival at all, but a fast, due to the fact that on the Kalends of January fell a great heathen festival of a riotous and licentious kind. To avoid therefore seeming to tolerate these abominations, the Church enjoined a solemn fast, as a wholesome protest and as a protection to the unwary. Although we find the day spoken of as a festival in the 8th century, yet traces of the old protest are found as late as the 10th. Our Epistle was chosen in 1549, the Gospel is that in the Sarum Missal lengthened.

Of later observance than any of the above is the preparatory season of Advent, the earliest trace of it being, it would seem, at the latter part of the 6th century, and evidently suggested by the growing importance of Christmas demanding this preparatory season. As we shall find in the case of Lent, there was at first a lack of definiteness in the practice. The Ambrosian and Mozarabic Uses included six Sundays in it, implying a period of 40 days. So too the Council of Mâcon (581 A.D.) ruled that from St Martin's Day (Nov. 11) to Christmas, all Mondays, Wednesdays and Fridays should be observed as fasts. Our present plan of having four Sundays may probably be referred to Gregory the Great. The Epistles and Gospels now in use for the four Sundays are all taken from the Sarum Missal, save that those for the first Sunday have been slightly lengthened.

We now pass to the Easter cycle, hinging upon a festival that must carry us back to Apostolic times, being as it is a continuation of the Passover, conjoined with the celebration of that of which all Passovers were but a type. Thus even the Passover immediately following that on which our Lord died would be to the disciples, so to speak, an Easter as well as a Passover; though as time went on, the latter aspect would be of importance rather to those of Jewish birth, or reared under Jewish influences, than to Gentiles owing their Christianity to teachers of the Pauline school. Thus two parties arose; the one viewing Easter as the Passover with a new significance, the other having regard to it solely as the day of the Saviour's Resurrection, irrespective of the Passover. The former view prevailed generally in the East, the latter in the West, or, strictly speaking, in the first instance, in the Roman Church: the same tendencies shewing themselves in exactly similar manner in the case of the weekly festival; for the Eastern

Church, while viewing every Sunday as a lesser Easter, still retained the Sabbath as a festival with it, the Western Church disregarding the claims of the Sabbath altogether. The dispute as to Easter is called the *Quartodeciman* controversy, a name having reference to the *Fourteenth* of Nisan, the day when the Passover was slain, and on which the party of Jewish sympathizers maintained that Easter should be kept, on whatever day of the week it fell; while the other party urged that like the first Easter all later ones should be kept on the first day of the week. The name *Quartodeciman* is strictly applied to those who clung to the Eastern plan after the other had been ruled to be the right one, as it was by the Council of Nicaea in 325 A.D.; but it may also fairly be given to those who held this view at an earlier date, such as Polycarp, bishop of Smyrna, the disciple of St John, who visited Rome in 158 A.D. to confer with the bishop Anicetus on this question; or as when on a later occasion Polycarp's disciple Irenaeus, bishop of Lyons, acted as peacemaker between Victor of Rome and Polycrates of Ephesus.

The rule as to Easter is, that it shall fall on the Sunday next after the day when the Passover ought to be celebrated, or in other words, on the Sunday after the full moon next after the vernal equinox. Still, on either plan, it would be necessary to fix the true time of the Passover, and by means of a cycle of years to combine in some way the changes of the moon and the sun. The ancient cycle of 8 years having been found to be faulty, the Jewish cycle of 84 years was employed, and remained in use till it was superseded by the cycle of Victorius, of 532 years, published in 457 A.D. Ultimately, however, the Metonic cycle of 19 years prevailed. It is in the use of this plan that the Golden Number and Sunday Letter are necessary, the manner of finding which is explained in the Introduction to the Prayer-Book.

The English name Easter is derived from *Eostur-monath*, the fourth Anglo-Saxon month, and that again from the goddess *Eostre*, to whom festivals were celebrated at that time of year. From the Greek and Latin *pascha* (which is merely the Hebrew *pesach*, the Passover) come the names for Easter in the Romance and Celtic languages, *e.g.* French *Pâques*, Welsh *Pasg*.

In the Prayer-Book of 1549 two Communion Services were provided for Easter Day. The Epistle and Gospel at the first were the same with those used now, those at the second being as in the Sarum Missal, save that the Gospel was lengthened by a verse. The Epistle and Gospel for Easter Monday and Tuesday are taken from the Sarum Missal.

Before Easter came the preparatory fast of Lent (on the name see below); and, in some form, it must have done so

nearly if not quite to Apostolic times, for Irenaeus (about 180 A.D.) both speaks of the disputes in his time as to the length of the fast [one day, two days, several days, forty continuous hours], and adds that this state of things had existed long before his time. A generation later, Tertullian speaks of the fast as being for the time "in which the Bridegroom was taken away," meaning that Christians fasted during the time for which our Lord yielded to the power of death. The next explicit statement we get is from the historians Socrates and Sozomen in the 5th century, who refer to the fast as lasting in different places for 3, 6, or 7 weeks; but curiously enough the Greek name for the fast is persistently given as *tesseracoste* (implying the number 40) through all this diversity, shewing that the number 40 entered at an early stage into the conception of the fast. It has been reasonably suggested that 40 hours was taken as the time during which our Lord yielded to the power of death, the 40 days' fasts of Moses, Elijah, and our Lord having been specially suggestive of the number 40. In the Western Church, in the time of Gregory the Great (ob. 604 A.D.) the exact number of days was 36, that is, six weeks exclusive of Sundays. The remaining four days were added after Gregory's time, but by whom is unknown, though it was not later than the age of Charlemagne. It was long, however, before they were accepted in all places, for it appears that they were not recognised in Scotland till the end of the 11th century. As regards the Eastern Church, Sozomen had spoken of a seven weeks' fast as observed by the Churches of Constantinople, &c., which seeing that Saturday as well as Sunday has a festal character in the East (Easter Eve being of course excepted) gives as before a total of 36 days. Thus to this day in the Greek Church, Lent begins on the day after Quinquagesima.

As regards the purport of Lent, it was (1) the annually-recurring mourning because "the Bridegroom was taken away;" and (2) a period of preparation for (*a*) the Easter Communion, which from the first must have had exceptional prominence, (*b*) the great Easter Baptism, (*c*) the penitents who looked to be readmitted at Easter. As regards the manner in which Lent was kept, it was (1) by fasting, which generally meant an abstinence from all food till the evening; it being assumed that, when food was taken, great moderation was shewn and luxuries were avoided; (2) by cessation of all festal rites and amusements, marriages, birthday-festivals, public games, &c.; (3) by relaxation in the criminal and even in the civil code; and (4) by the attempt to maintain a higher spirit of devotion. The ante-Lenten semi-fast beginning after Septuagesima is decidedly ancient, and can at any rate be traced back to the 7th century. Since our First Sunday in Lent is constantly called Quadragesima, it is most probable that the other three similar names are

framed to suit it, a very partial approximation to the real number of days being thus given.

A brief remark on some of the names may be added. *Lent* is merely the Anglo-Saxon *Lencten*, Spring (so Dutch *Lente*). In languages of the Latin and Celtic groups, the name of the season is some corruption of *Quadragesima*, so French *Carême*, Welsh *Garawys*. *Ash-Wednesday* (*dies cinerum*) receives its name, because on this day ashes were blessed by the bishop, which were then received from his hand by the clerics and laics present. The Fourth Sunday in Lent is called Mid-Lent Sunday (*Mi-Carême*), or Refreshment-Sunday, doubtless because the miracle of the feeding of the 5,000 was the subject of the Gospel. The Fifth Sunday is called Passion Sunday, because on it the subject of our Saviour's Passion is first specially dwelt on. The Sixth Sunday is called Palm Sunday, from the incident described in St John xii. 13, and kept in memory on this day by the benediction of palm branches, or of the branches of such trees as might be supposed to form a reasonable substitute. Thus branches of olive were used in Spain, and of willow in England. It will be noticed, however, that there is no reference to the above incident in the Gospel or Lessons for the day. The week from Palm Sunday to Easter is known as Passion or Holy Week, for manifest reasons. The Thursday in that week is called *Maundy Thursday*, a name evidently derived from the Latin *Dies Mandati* (day of the commandment), the words "a new commandment give I unto you..." being a special antiphon during the ceremony of 'Pedilavium' or 'Feet-washing' on that day.

Belonging to the Easter group is the Feast of the Ascension, 40 days after the Saviour's Resurrection. As to the date when it was instituted we cannot speak exactly; but Augustine, writing at the end of the 4th century, speaks of it as of Apostolic institution, shewing that we must allow a reasonable date before his time for such a view to have become current. As regards the East too our earliest traces are sermons of the latter part of the 4th century, so that, combining this with the silence of the first three centuries (*e.g.* of Tertullian and Origen in their enumeration of Christian festivals), it would be unsafe to claim an earlier date than the beginning of the 4th century. The three days preceding Ascension-Day are called Rogation-Days, as being those on which Litanies were first ordered to be regularly said. The rule is due to Mamertus, bishop of Vienne (c. 460 A.D.).

We have already said that the whole period from Easter to Whitsunday was viewed as distinctly festal; it was not permitted to fast in it, and standing replaced kneeling as the posture of prayer. As Easter was the legitimate development of the Passover, so was Whitsuntide of another Jewish feast, that of Weeks or Pentecost, which fell 50 days after the great day of the

Passover. On it was commemorated the giving of the Law on Sinai on the sixth of Sivan, and also thanks were on it rendered to GOD for the fruits of the earth, when the harvest feast was kept before the Lord. This festival was specially hallowed by the outpouring of the Holy Spirit, so that, as in the case of the Passover, the Jewish Christians would have a twofold reason for observing it, while to the Gentile Christian without Jewish sympathies there would yet be in its purely Christian aspect sufficient cause. On two occasions when the festival is mentioned in the N. T., one feels it is not the *mere* Jewish feast to which the writer refers (Acts xx. 16; 1 Cor. xvi. 8), but that feast hallowed by its new associations. It is perhaps mentioned by Irenaeus; but, at any rate, Tertullian, at the close of the 2nd century, speaks of the whole period from Easter to Pentecost as festal; and, early in the 3rd century, Origen mentions it as one of the days specially observed by Christians, the only others named being the Lord's Day, Good Friday, and Easter. Whitsunday was, with Epiphany and Easter, one of the chief seasons for baptizing, and in this fact is to be found, we believe, the true explanation of the name Whitsunday, *i.e.* White Sunday, from the white garments in which the persons to be baptized were arrayed. It is no real objection to this that there was another White Sunday, the first after Easter (the *Dominica in albis*, when the persons baptized on Easter Day wore their white baptismal robes for the last time), because the name for this Sunday seems to be merely a Latin liturgical term, which never found its way into the popular speech, Whitsunday conversely being liturgically known as Pentecost. The theory that *Whitsun* is really a corruption of *Pentecost*, like the German *Pfingstentag*, seems to us entirely groundless, because we have a right to expect that, the earlier we draw our instances of the use of the word, the nearer we shall find it approximate to its supposed origin. The earliest known spelling of the word, however, which takes us back to the first half of the 13th century, is *hwitesunedei*, and later spellings are *Witesoneday* and *Wittesonenday*. In Wickliffe's Bible (1 Cor. xvi. 8) the spelling is *Witsuntide*. All this is simply fatal to the theory of the Pentecost derivation. It is worth noticing here the Welsh name for the day, *Sulgwyn*, White Sunday. The whole of the week after Whitsunday was at first kept as a festival, as in the case of Easter, but this was afterwards cut down to three days. In the Eastern Church, which does not observe the festival of Trinity Sunday, the Sundays from this time onwards are reckoned as "after Pentecost;" the same is also done in the Roman, but not in the Sarum and other English Missals. The Epistle and Gospel for Whitsunday, as well as for the following Monday and Tuesday, are taken from the Sarum Missal.

From this time till Advent is reached the Church's teaching

takes the form of an inculcation of the specially important practical duties of the Christian life, to which, however, is prefixed the great festival of the commemoration of the Holy Trinity, though in the Eastern Church the corresponding Sunday is that of *All Holy Martyrs*. Important and solemn as is this commemoration, it is of late institution, and, even in the 12th century, was not uniformly kept on the Sunday after Pentecost, being sometimes found on the Sunday preceding Advent. The Synod of Arles (1260 A.D.), and the ruling of Pope John XXII., fixed Trinity Sunday in its present place.

We have thus brought to a close our remarks on those festivals directly connected with our Saviour, for which the Church has provided proper Collects, &c. One other must be mentioned for which no special forms are provided, though the name is retained in the Anglican Calendar, the *Transfiguration*, on Aug. 6, on which day the festival is recognised by all branches of the Church, except the Armenians, who celebrate it on July 14. Why this festival, referring to a most important event in our Saviour's earthly life, and observed as early as the 5th century, should have been relegated to an inferior position by the Reformers does not appear.

We pass now to the festivals of New Testament Saints, and first to those of the Blessed Virgin, for two of which special forms are provided, the Annunciation (March 25), and the Purification (Feb. 2). The first of these, familiarly known as Lady-Day, is of course the commemoration of the visit of the Angel Gabriel to the Virgin to announce the birth of the coming Saviour. The earliest allusion to this *on this day* is in the proceedings of the Council *in Trullo* (692 A.D.), though there is a yet earlier reference to it on a different day. It is kept by the universal Church, except by the Armenians; and in the Ethiopic Calendar it is called the *Conception of Christ*. The Epistle and Gospel are taken from the Sarum Missal. The other Marian festival, for which the Prayer-Book has special forms provided, is that of the Purification of the Virgin or the Presentation of our Lord in the Temple, representing two different aspects of the festival. In the Eastern Church it is called *Hypapante*, or the Meeting, which takes the second idea, which indeed was the original view, the other being entirely Western. The festival was instituted either by the emperor Justin in 526 A.D., or by Justinian in 542 A.D., apparently on the occurrence of earthquakes, &c. at the time. It replaced a heathen festival of Ceres, which fell on the same day, and processions with lighted candles were continued as in the heathen festival, though with change of purpose. Hence the familiar name *Candlemas*. Our Epistle and Gospel are taken from the Sarum Missal, but were shorter; the Epistle ended at *v.* 4, and the Gospel at *v.* 32. Three other festivals of the Virgin occur as "black-letter days," the Conception

(Dec. 8), the Nativity (Sept. 8), and the Visitation (July 2), but these are of much later institution (indeed the third of them as late as the end of the 14th century), and need not detain us here.

Next we may consider the one festival of Angels in our Calendar, that of St Michael and All Angels, or Michaelmas, on Sept. 29. With regard to this, while it is true that the doctrine of guardian, ministering angels is clearly taught in Scripture, and that we may *now* see in Michaelmas a recognition of the great truth of the joint services of angels and men as subjects of one Lord, still the commemoration of Michaelmas was not based on any such dogmatic idea, but on sundry supposed historic events, manifestations of the Archangel at some special time and place, or the dedication of a Church in his honour. We believe that a *local* Roman festival, in connection with the commemoration of a church, was the germ of the festival, combined later with a supposed manifestation of the Archangel at Mount Garganus in Apulia. This Roman festival existed at any rate in the 5th century. The commemoration of Sept. 29 is thus distinctly Western, the corresponding festival in the Greek Church being on Nov. 8; and the Ethiopic Church celebrating the Archangel on the 12th of each month [*i.e.* of their own calendar; the day will vary from the 5th to the 9th in ours]. Our Gospel is taken from the Sarum Missal; the Epistle was introduced in 1559, the former one being Rev. i. 1—6.

The festival of St John the Baptist may be next referred to; and here, as has been already said, we have a striking contrast with the festivals of other saints, where it is the death, viewed as the birth into the better life, which is celebrated, whereas here it is the actual birthday. Thus Augustine says: "The Church celebrates two birthdays only, John's and Christ's." The early date of the festival is shewn by the fact that this same father speaks of its being kept by "the tradition of those of old time;" thus throwing it back at any rate early in the 4th century. As shewing the importance attaching to it, we may note that the Council of Agde (506 A.D.) names this day as one of the festivals on which a man was not to forsake his own church, the only others named being Easter, Christmas, Epiphany, Ascension, and Whitsunday. How far June 24 is to be taken as the actual birthday resolves itself into the question, which it seems impossible to decide, whether Dec. 25 was that of our Lord, since St John was six months older than the Saviour. It is curious to note that these two days coincide with the two solstices, so that some have seen in both of them relics of old sun worship, absorbed into Christianity. Even Augustine could see in the dates a fulfilment of the Baptist's words, "He must increase, but I must decrease," since days lengthen from the Nativity of the Saviour and decrease from that of St John. The only branch of the Church which does not celebrate the Nativity of St John on

June 24 is the Armenian, which keeps it on Jan. 14. Our present Epistle was introduced in 1559, that in the Sarum Missal being Isai. xlix. 1–7. The Gospel now ends at *v.* 80, instead of *v.* 68, as in the Sarum Missal and *Comes*. Besides this festival, the Church also notes the *Beheading of St John the Baptist* on Aug. 29. This is also of early date, being included in the Gelasian and some forms of the Gregorian Sacramentary, and is recognised by all Churches; the Armenians, however, keeping it on April 13, and the ancient Gallican Church also on a different day.

In the case of festivals of the Apostles we are dealing with commemorations of their deaths, though for the reason already given they are noted in ancient calendars as *Natale* (*i.e.* Birthday) of so and so. The origin of such festivals is due to the practice in the early Church of holding services by the graves of martyrs on the anniversary of their deaths, in memory of their faithfulness and suffering, and as an incentive to others to follow in their steps. Reference is made to this practice in the accounts of the martyrdom of Ignatius (c. 115 A.D.), Polycarp (c. 166 A.D.), and the martyrs of Lyons and Vienne (177 A.D.), in all of which cases the idea is that of stirring up zeal among the living, not that of reverencing the dead beyond the bounds of affection and honour. It was through losing sight of this that the Church of Rome has run to such lengths in the matter of adoration of saints. As regards *individual* Apostles, we find that festivals in their honour are late, except in the one case of that of SS. Peter and Paul, which was observed decidedly early. This lateness of date may evidently be associated with the fact that in most cases we have no tradition of any weight as to the manner and place of the death of the Apostles. The martyrdom, however, of SS. Peter and Paul at Rome rests on evidence too strong to be doubted, including such names as Dionysius of Corinth, Caius the Roman presbyter, and Tertullian. The joint festival was certainly observed in Rome in the 4th century, how much earlier we cannot say. It spread in time throughout all Churches; and in the Greek Church it is, save the two chief festivals of St John the Baptist, the only one not directly connected with our Lord or the Blessed Virgin, included in those of the highest rank. It is to be regretted that the English Reformers should have altered this feast of the universal Church into one of St Peter only, perhaps from thinking that St Paul was represented by the festival of his Conversion. Thus the result is that the Anglican Church alone in Christendom does not observe the festival of SS. Peter and Paul, and that in the Anglican Calendar, St Paul, the great Apostle of the Gentiles, "who laboured more abundantly than they all," is the only one whose martyrdom is not commemorated. No other festival for St Peter occurs in our Calendar, the Roman festival of the *Chair of St*

Peter on Feb. 22 having been cut out, though going back to a very early date, from the use made of it in the interests of the see of Rome. A festival of *St Peter's Chains* is kept by the Greek Church on Jan. 16, and by the Roman Church on Aug. 1. This latter survives in our Calendar under the familiar English name of Lammas, doubtless a corruption of the Anglo-Saxon *Hlaf-mæsse*, i.e. Loaf-mass, because on that day the Saxons offered an oblation of bread made of new corn. In the case of St Paul, we have the festival of his Conversion (Jan. 25), commemorating an event standing on a totally different footing from every other conversion, which was divinely destined to alter the whole tone of Christianity. Our earliest notices of this festival carry it, we believe, to about the middle of the 9th century.

We do not find the festival of St John the Evangelist standing out with the prominence we should expect in the case of so leading an Apostle. He is generally commemorated on Dec. 27, in close proximity to Christmas, as befits the "disciple whom Jesus loved." He is *perhaps* to be considered as mentioned on this day in the ancient calendar of Carthage, which is of the end of the 5th century, the name *Baptist* there being probably an error for *Evangelist*. The festival is also included in the Leonine Sacramentary. Although St John was not a martyr in the modern sense of the word, he was believed in the 2nd century (as by Tertullian) to have fully won the martyr's crown from having been thrown into a cauldron of boiling oil at the "Latin Gate" of Rome, when he was miraculously preserved. This is still commemorated in the Anglican Calendar on May 6.

St James the Greater, the brother of St John, was beheaded by Agrippa I. in A. D. 44, too early a date, it might have been thought, to allow of the formation of legend as to his life's work. Yet it is of this Apostle that the incredible story has been framed of a voyage to and residence in Spain, of which country he is the patron saint, the name of his shrine, Compostella, being a corruption of *Jacomo Postolo*. The general observance of the festival of St James is very late: as regards England, for example, it is not mentioned in the Pontifical of Egbert of York (ob. 766 A. D.), or in the list of the festivals in the proceedings of the Council of Oxford (1222 A. D.), though it is mentioned in those of the Synod of Exeter (1287 A. D.). Probably therefore before the 13th century the observance of the festival was only partial. St James was slain, we know, shortly before the Passover, and it may have been from the wish not to have a celebration of martyrdom in Lent and Eastertide that the Western Church moved the commemoration to the summer. The Greek Church observes it on April 30, perhaps for a like reason. *Traces* of St Andrew's festival are found early; *e.g.* in the calendar of Carthage and the Leonine Sacramentary. In St Boniface's list of festivals, he is the only Apostle named besides SS. Peter and Paul.

The other Apostles, including St Barnabas, may now be considered very briefly in alphabetical order. St Barnabas is stated, truly or no, to have been stoned to death at Salamis in Cyprus, and a supposed finding of his body there led to the institution of a festival, which, however, did not receive general recognition much, if at all, before the 8th century. St Bartholomew is probably the same as Nathanael, the latter being the personal name, the former a patronymic. The traditions about his work are unsatisfactory, though India is generally given as the scene of his labours. There are no trustworthy references to his festival before the 8th century. St James the Less (James the son of Alphaeus) is probably not the same as James the Lord's brother, and if he is not, there is an almost complete lack of tradition about him. In the Western Church, he has been commemorated together with St Philip on May 1, *see* Duchesne, *Christian Worship*, p. 282. In the Eastern Church they are commemorated on different days. St Jude is, in the Western, but not in the Eastern Church, associated with St Simon on Oct. 28, whether from a belief that they suffered martyrdom on the same day it is useless to guess. This festival along with other feasts of Apostles is absent from the oldest Liturgies, and we possess hardly any ancient Homilies for the festival. The Greek Church commemorates St Jude on June 19. St Matthew, after first preaching to his countrymen, and leaving behind a Gospel in 'Hebrew,' is said to have preached in Parthia. His festival on Sept. 21 is of late institution, and but few Homilies are extant for it, even of the writers of the 9th and 10th centuries. The Greek Church commemorates St Matthew on Nov. 16. The same may be said of the festival of St Matthias, of which there is no trustworthy evidence before about the 9th century. A curious point may be mentioned in connection with this festival: since it was fixed on Feb. 24 (*i.e.* in Roman reckoning 'vi. Kal. Mart.') it followed that in leap-years it would fall on Feb. 25. This happened because a day was intercalated there in such years, so that the 'vi. Kal. Mart.' came twice over, whence the name *bissextile*. Thus in a leap-year the real 'vi. Kal. Mart.' would be Feb. 25, the preceding day being viewed as the supernumerary one. In the Prayer-Books of 1549, 1552, 1559, it is ruled that on Feb. 25, which in leap-year counts as two days, the same Psalms and Lessons shall serve for the two days. The Calendar of 1561, and the Prayer-Book of 1604, revert to the old plan, and so the Psalms and Lessons of the 23rd are read again the following day, unless this latter be Sunday. In 1662, the intercalated day was taken as the 29th, according to the present plan. The case of St Philip is a difficult one, because of the constant confusion between the Apostle and the Deacon in early references; and further, even the word Apostle is not always decisive, that word having a wider use in early times than with ourselves.

In the Western Church, St Philip is associated with St James the Less on May 1; in the Greek, Ethiopic, and Coptic Churches he is commemorated alone on Nov. 14, and in the Armenian Church on Nov. 17. The festival is comparatively late, and is not recognised in all ancient Liturgies, *e.g.* the Gallican and Mozarabic. It is, however, mentioned in the Metrical Martyrology of Bede in the 8th century. Of St Simon Zelotes also there is next to nothing of trustworthy tradition, though the scene of his labours is most often given as Persia and Armenia. As we have already said, he is associated in the West with St Jude on Oct. 28, but in the Greek Church he is commemorated on May 10, the service on which day identifies him with Nathanael, who, however, is almost certainly the same as Bartholomew. Lastly comes St Thomas, whose personal name was probably Judas, Thomas merely meaning a twin. The scene of his labours seems to have been Parthia and Edessa, at which place there are reasonable grounds for believing that he was interred. St Thomas's name is also specially associated with an ancient Christian Church in the extreme south of India, found there in the year 1500 by the Portuguese under Vasco de Gama, to whom they maintained that St Thomas was their founder. This Church can at any rate be definitely traced back to the 6th century, the earlier notices being doubtful. Those who deny the Apostolic claim refer the Church to one Thomas Cana, a missionary of doubtful date, but the subject is too intricate to be entered into here. The feast of St Thomas was in the first instance, as might be expected, an Eastern one, and may be carried back to the beginning of the 5th century as a *local* Edessene one, and to the middle of the 5th century more generally, when Theodoret speaks of the change of festivals of heathen gods into those of saints, Peter, Paul, and Thomas being the only names mentioned. As regards the West, the observance of the festival was apparently later, because of its absence from many ancient calendars and liturgies. The day in the Western Church is Dec. 21, in the Greek Church Oct. 6.

For a few other New Testament saints, other than Apostles, special forms are provided:—(1) St Mark the Evangelist, who is believed to have embodied St Peter's discourses in his Gospel. He is said to have laboured in the Church of Alexandria, but nothing definite is known as to his fate. A festival was kept in his honour by the 8th century, and in the Greg. Sacr. he is mentioned in the Collect (April 25). (2) St Luke the Evangelist, the faithful companion of St Paul, the "beloved physician," was early celebrated. His name is found in the ancient Calendar of Carthage, of the latter part of the 5th century. As a further proof of early date, we note that he is commemorated in both the Western and Greek Church on Oct. 18, and in the Ethiopic Church on Oct. 19. (3) St Stephen the Protomartyr. We have undoubted proof that St Stephen's festival was kept on

Dec. 26 in the 4th century, *e.g.* from two sermons of St Gregory of Nyssa, and there was a memorial church to St Stephen at Ancona, which St Augustine considered of very great antiquity. A supposed discovery, however, of St Stephen's remains in 415 A.D. near Jerusalem gave special *éclat* and much wider recognition to the existing festival, which is observed by the Church throughout the world on Dec. 26 or 27. (4) The commemoration of the Holy Innocents [the old English *Childermas*] was at first combined with the feast of Epiphany, a special day being subsequently set apart, the earliest traces of it being in the Calendar of Carthage (end of 5th century), though Peter of Ravenna (ob. 450 A.D.) has left sermons on the murder of the Innocents distinct from those on the Epiphany. It will be noticed how the Innocents' Day and the two preceding days are conjoined with Christmas, so that Stephen the first martyr, the beloved disciple, and the babes who though unknowingly were the first slain for Christ, all find a fitting place near the birthday of their Lord. The day for the festival of the Innocents in the Greek Church is Dec. 29, and some Eastern calendars absurdly note on this date the number of the infants slain as 14,000. We may fitly add here All Saints' Day (or All Hallows), kept in the West on Nov. 1, but in the Greek Church on the Sunday after Pentecost. The Western festival is to be primarily connected with the dedication in 607 A.D. by Boniface IV. of the old temple of the Pantheon to "St Mary and All Martyrs." This dedication is properly commemorated on May 13. The festival of Nov. 1 was first, it would seem, a *local* Roman festival, probably of the dedication of a church to "All Saints" by Gregory III., and we must assume that the two commemorations coalesced, the action of Boniface IV. becoming the main notion, though he in fact had instituted that of May 13. The morrow of All Saints' Day is, in the Roman Church, the Feast of All Souls.

A New Testament saint not as yet mentioned, who is recognised in our Calendar, is St Mary Magdalene, whose festival on July 22 has been observed from ancient times in both Eastern and Western Churches. In the English Prayer-Book of 1549, an office was provided for the day; but in that of 1552, when much was changed without much reason, this was omitted and the name struck out of the Calendar, to which however it was restored in 1561. Here too may be mentioned St Anne, the mother of the Virgin, commemorated in the Western Church on July 26, and in the Eastern Church on July 25, the later date of the former being probably fixed to prevent clashing with the feast of St James. Her name disappeared from the Anglican Calendar from 1549 to 1561, when it was replaced.

The saints that remain in the Anglican Calendar, of later than New Testament times, may be variously grouped. Some may justly be styled saints of the universal Church, whose names are commemorated in the service-books of both East and West, *e.g.* St Laurence. Others are exclusively Western, and though some of them bear very famous names, such as Ambrose and Augustine, they are not commemorated in the Eastern Church. Others again are English pure and simple; and these are by no means necessarily also Roman, for the Sarum Calendar, on which our present Calendar is based, differed in many points from the Roman.

It will be most convenient to combine the first two of the above classes, and group the names to a certain extent; the English names it will be interesting to consider separately. We may take first the names of Fathers and Doctors of the Church: (1) Hilary (Jan. 13), bishop of Poictiers, a defender of orthodox faith in the days of the Arian dominance, banished to Phrygia for his steadfastness. He died 369 A.D. By some he has been considered to be the author of the *Te Deum*, but this must be viewed as exceedingly doubtful. (2) Gregory the Great (Mar. 12), bishop of Rome and "Apostle of England." He sent Augustine here in 596 A.D., having previously sought to come in person. He died 604 A.D. (3) Benedict (Mar. 21), the founder of the famous Benedictine rule, the parent monastery being that of Monte Cassino, near Aquino. He is celebrated in both East and West, but on different days. He died 543 A.D. (4) Ambrose (Apr. 4), bishop of Milan, being elected to that office when governor of the province and as yet unbaptized. He died 397 A.D. (5) Augustine (Aug. 28), the most famous of the Fathers of the West. He was a native of Africa, fell in early life into the Manichaean heresy, went to Milan, where he was converted, and was baptized by St Ambrose. After returning to Africa he became bishop of Hippo, where he died 430 A.D. (6) Cyprian, bishop of Carthage, who was martyred in the Decian persecution, 258 A.D. A curious point occurs in connection with the mention of St Cyprian. In the Roman Calendar his name is given on Sept. 16, the Cyprian of Sept. 26 being a totally different person, a converted magician of Antioch. In the Sarum Calendar, however, Sept. 16 was the festival of St. Edith, daughter of Edgar, king of England, a lady who, after a very saintly life, died at the age of 24. Her name thus excluded that of Cyprian from the commemoration of Sept. 16, and when it was erased from the Calendar in 1549, that of St Cyprian was not reinstated. The other Cyprian, however, of Sept. 26, was metamorphosed into the bishop of Carthage. (7) Jerome (Sept. 30), the most learned of the Fathers, was a Dalmatian by birth, who studied at Rome and afterwards in the East. In the year 384, while at Rome, he was asked to revise the then Latin Bible, but ulti-

mately made a fresh translation of the Old Testament direct from the Hebrew (the former one having been from the Greek), besides largely revising that of the New Testament. Jerome's Latin Bible is what is ordinarily known as the Vulgate. In 385 A.D. he went to Bethlehem, where he remained till his death in 420 A.D.

Taking next the Martyrs in our Calendar (exclusive of English names), we have the following Bishops:—(1) Fabian (Jan. 20), bishop of Rome (236—250 A.D.), slain in the Decian persecution. (2) Blasius (Feb. 3), bishop of Sebaste in Cappadocia, martyred under Licinius, 316 A.D. (3) Valentine (Feb. 14). There was a bishop of Interamnia of this name, and also a presbyter martyred under Claudius. The name is found in the Collect for Feb. 14 in both Gel. and Greg. Sacr., and it is not certain to which the reference really belongs. (4) Lambert (Sept. 17), bishop of Maestricht, slain at Liège in 709 A.D. (5) Denys (Oct. 9), bishop of Paris, 245—273 A.D. He is the patron saint of France. (6) Clement (Nov. 23), bishop of Rome, probably martyred under Trajan, circa 100 A.D. He is mentioned by St Paul (Phil. iv. 3). A work under his name is extant, an Epistle to the Corinthians. The two following martyrs were Priests:—(1) Lucian (Jan. 8), a missionary to the Gauls, martyred at Beauvais, 290 A.D.; (2) Nicomede (June 1), martyred at Rome in the reign of Domitian, circ. 90 A.D. Two Deacons are mentioned in the Calendar:—(1) Vincent (Jan. 22), a Spaniard, who suffered under Diocletian, 304 A.D. His name occurs in the Collect for the day in the Greg. Sacr. (2) Laurence (Aug. 10), archdeacon of Rome, broiled to death in the reign of Valerian, 258 A.D. He was one of the most renowned martyrs of the early Church, commemorated not only in Roman and Anglican, but also in Greek, Coptic, Ethiopic and Armenian calendars, either on Aug. 10 or a day near it. He is named in the Canon of the Mass in all ancient missals.

Of martyrs in our list not clerics, we have—(1) George, commemorated on Apr. 23 in both East and West. He was a Cappadocian, and is supposed to have been the man who tore down Diocletian's edicts against the Christians from the church at Nicomedia, and so suffered martyrdom, circ. 303 A.D. He was named as the patron saint of England by the Council of Oxford, 1222 A.D. (2) Crispin (Oct. 25), a Roman, and missionary to the Gauls; martyred at Soissons under Diocletian, c. 288 A.D. He worked as a shoemaker, and is the supposed patron of shoemakers. It will be remembered that the battle of Agincourt was fought on the anniversary of this festival (Henry V. Act iv. sc. 3). (3) Perpetua (Mar. 7), a young married Carthaginian lady, who suffered in the persecution of Severus, 203 A.D. Her name is mentioned in the Canon of the Mass in the Greg. Sacr. The eight names which follow are of virgin martyrs:—(1) Prisca (Jan. 18), martyred under

Claudius II. about 270 A.D. Her name is mentioned in the Collect in the Greg. Sacr. (2) Agnes (Jan. 21), suffered in the persecution of Diocletian, 305 A.D. She, as well as Agatha, Cecilia and Lucy, is mentioned in the Canon of the Mass in the Greg. Sacr. One of the most ancient churches in Rome is dedicated to St Agnes. (3) Agatha (Feb. 5), martyred at Catana in Sicily, under Decius, 251 A.D. (4) Margaret (July 20), martyred at Antioch in Pisidia, about 290 A.D. She is commemorated in the Eastern Church as Marina on July 17. (5) Faith, *i.e.* Fides (Oct. 6), a native of Agen in Gallia Aquitania, martyred 290 A.D. (6) Cecilia (Nov. 22), a Roman lady, martyred 230 A.D. She is often styled the patroness of music. (7) Catherine (Nov. 25), of whom legend speaks as martyred on the wheel, under Diocletian, 307 A.D. (8) Lucy (Dec. 13), martyred at Syracuse, under Diocletian, 304 A.D. Her festival is taken as the means of fixing the winter Ember season.

Of Saints in our Calendar not as yet mentioned and not English, we have a number of Bishops:—(1) Martin, bp. of Tours, whose death (397 A.D.) is commemorated on Nov. 11: and the dedication of his church and translation of his remains thither (473 A.D.) on July 4. (2) Evurtius or Enurchus (Sept. 7), a Roman, who came as missionary to the Gauls and became bp. of Orleans. He died 340 A.D. (3) Remigius (Oct. 1), bp. of Rheims. He died 533 A.D. He it was who baptized Clovis: the vessel with which he anointed him (said to have been brought down from Heaven) was used at the coronation of the French kings; it was broken in 1793, but a fragment is still preserved at Rheims. (4) Britius (Nov. 13), a native of Tours, of which place he succeeded St Martin as bishop. He died 444 A.D. (5) Nicolas (Dec. 6), bp. of Myra in Lycia (Acts xxvii. 5). He is commemorated as the "wonder-worker" in the Greek Church. He died 341 A.D. (6) Silvester (Dec. 31), bp. of Rome, 314—335 A.D. To these may be added (1) Giles, or Ægidius (Sept. 1), an Athenian, ultimately abbot of Nismes. He died 724 A.D. (2) Leonard (Nov. 6), a disciple of St Remigius, founder of the monastery of Noblat, near Limoges, where he died 559 A.D. He is commemorated on Nov. 6 by both Roman and Greek Churches.

It will be interesting now to group together those Saints in our Calendar who are of English and British birth or connection. Among such here enumerated are three Archbishops of Canterbury: (1) Augustine (May 26), the first occupant of the see, being indeed the first missionary to the heathen Saxons; he landed in Thanet, 597 A.D., and succeeded in converting Ethelbert, king of Kent, who had married a Christian princess, Bertha, daughter of Clovis. He died 604 A.D. (2) Dunstan (May 19), after being abbot of Glastonbury, became bp., first of Worcester and then of London, and finally, in 960 A.D., abp.

of Canterbury: he died 988 A.D. (3) Alphege (April 19), bp. of Winchester 984—1006; abp. of Canterbury, 1006–1012. He was murdered by the Danes, who had sacked Canterbury, and taken the archbishop prisoner, when it was found that he would not buy his liberty with the treasures of the cathedral. Besides these there is the Welsh archbishop, David, first of Caerleon-on-Usk, and subsequently of Menevia, afterwards called by his name, St David's. He died about 545 A.D. [601 A.D., Haddan and Stubbs.] Further there are the following Bishops: -(1) Chad (Mar. 2), of Lichfield, 670–675 A.D.[1] (2) Richard (Apr. 3), of Chichester, 1245—1253 A.D. (3) Swithun (July 15), of Winchester, 838–862 A.D.; the present festival commemorates the translation of his remains into the cathedral, he having been buried by his own wish outside. (4) Hugh (Nov. 17), of Lincoln, 1186—1200 A.D., previously abbot of Witham, Somerset. Here, as being an Englishman and a bishop, though not of an English see, Boniface (June 5) may be noticed. He was a Devonshire man, whose former name was Winfrid, who went as missionary first to Friesland and then to Germany, of which he may justly be called the Apostle. He was slain near Utrecht, 755 A.D. Machutus (Nov. 15), or Maclovius, was a Welshman, who became bp. of Aleth in Brittany about 540 A.D. St Malo, to which the see was afterward transferred, is named after him. Mention must here be made of Bede (May 27), presbyter and monk of Jarrow in Northumberland, the first historian of the Church of England, for a period of which but for him we should know nothing. Besides this he has left a large number of other works. He died 735 A.D. Specially too must be remembered the honoured name of Alban, the first known martyr of Britain. He was a native of Verulamium. His story is told to us by Bede, *Hist. Eccles.* i. 7. He was martyred probably at the beginning of the 4th century. There remain now three kings and a virgin. The latter is Etheldreda (Oct. 17), daughter of Anna, king of East Anglia, and foundress of the monastery of Ely in 673 A.D., the bis-sex-centenary of the foundation of which was commemorated some years since. The kings are, (1) Edmund, king of East Anglia (Nov. 20), slain by the Danes, 870 A.D. In 903 his body was translated to the place which now goes by his name, Bury St Edmund's. (2) Edward, king of Wessex, son of Edgar. He was murdered by his stepmother Elfrida at Corfe Castle, 978 A.D. He is twice mentioned in our Calendar,—his death on March 18, and the translation of his

[1] In the Calendar of the Prayer-Book of 1604, and in that of the Scotch Liturgy of 1637, under March 2 we read *Cedde*; and, in the Sealed Book of 1662 and in the MS. Prayer Book "annexed to the Act of Uniformity, *Cedde or Chad, B. of Lichf.* This may be due (though it is hardly likely, in face of the full narrative of Bede) to a confusion on the part of the editors between Ceadda, bishop of Lichfield, and his brother Cedda, bishop of the East Saxons, who was celebrated on March 7.

remains to Shaftesbury (June 20). (3) Edward the Confessor, the last of the Saxon kings of England, 1041—1066 A.D. He founded Westminster Abbey, and was buried there. The commemoration of Oct. 13 is of the translation of his body to its present shrine in 1163 A.D.

There remain two commemorations in the Calendar, not Saints'-days properly so called. On May 3, we have "Invention [*i.e.* Finding] of the Cross," the reference being to a supposed discovery of the wood of the true Cross in 326 A.D., by the empress Helena, during the explorations for the Holy Sepulchre. The curious point about this is that the contemporary writer Eusebius, in his account of the excavations, makes no reference to a discovery of a cross; but a quarter of a century afterwards the story was universally believed, and that in Jerusalem itself, as we can see from the Catechetical Lectures of Cyril, bp. of Jerusalem. The festival of May 3 is mainly a Western one, the Eastern Church including the fact of the finding of the Cross on Sept. 14. This latter day, a festival of the universal Church, "Holy Cross Day" in our Calendar, or, more strictly speaking, the "Exaltation of the Cross," probably celebrates primarily the consecration of the Church of the Holy Sepulchre at Jerusalem in 335 A.D.; but its renown is specially due to the victory of Heraclius over the Persians and his restoration of the Cross to its shrine at Jerusalem. It still serves in our Church the purpose of fixing the autumn Ember Days.

The derivation of the phrase *Ember Days* has long been a moot point. In Latin these days are called the "Fasts of the Four Seasons" (*Quattuor temporum*), whence the German *Quatember*, Danish *Kvatember*, &c., and some have supposed that hence comes *Ember* by a yet further shortening. Although in support of this view it may be noted that, in nearly all European languages, the name of these seasons is either a corruption of the Latin (as above), or a translation of it (*e.g.* French, *les Quatre-Temps*), still perhaps a more likely etymology is from the Anglo-Saxon *ymbren*, a circuit, so that the Ember Days would mean the periodic times. They are called *Imbren* as early as 1009 A.D. These days, the observance of which is peculiar to the Western Church and was once a *local* Roman use, took the form at an early period of the invoking of God's blessing on each season as it came round. The earliest mention of the fasts occurs as early as the middle of the 4th century, and the first definite connecting of them with the four seasons is in the sermons of Leo the Great (circ. 450 A.D.), reference being distinctly made to Wednesday, Friday, and Saturday, as the days for the fasting. We may note that the Church of Milan followed the Eastern plan of not viewing Saturday as a fast-day, yet when Ambrose, bp. of Milan, went on

a visit to Rome he conformed to Roman usage in this respect. When found fault with afterwards, he said, "When I am at Rome, I do as Rome does," the origin of the familiar phrase. The association with ordination is an afterthought, the earliest trace of this being in a rule of Gelasius (circ. 500 A.D.). Much vagueness prevailed as to the particular weeks in which these days should fall, and the frequency with which conciliar rules are repeated shews how unsettled the matter was. Even as late as 1222 A.D., the Council of Oxford felt it needful to rule on the matter, the spring period being here given as the first week of March. The present system is generally referred to the ruling of the Councils of Placentia and Clermont, 1095 A.D.

Lastly, the phrase *O Sapientia* (Lec. 16) must be explained. This is the beginning of the first of a set of eight Antiphons to the *Magnificat*, sung on the eight days, Dec. 16—23. The others are *O Adonai*, *O Radix Jesse*, &c.

It will be necessary now to add a few remarks on the reading of Scripture in the non-Eucharistic services. Some have thought that the two Lessons which, since 1549, have been read in the Morning and Evening Service, were suggested by the twofold reading among the Jews, but it would suffice to say that the systematic reading of Scripture in the Communion Office would be ample reason for such reading in services specially meant for the edifying of the people; one of the most important works of the Reformers being the prominence constantly given to Scripture, so that whereas (to say nothing of Latin instead of English having been the language employed in the English Church before the Reformation) the Scripture that was read was small in amount and irregular in system, after the Reformation the quantity was largely increased and on a settled plan. Moreover, in a certain sense, both the Lessons have distinct precursors in the older services, the first morning Lesson in the three or nine Lections of Matins, the Second Lesson in the "Little Chapter" at Lauds. As is well known, our Morning Service is based on the three services of Matins, Lauds, and Prime, in the Breviary. In the first of these came either 3 or 9 Lections (according to the importance of the day), divided by Psalms, falling into the place between the *Venite* and the *Te Deum*. These would not all be Scriptural, some would be from Homilies of the Fathers, and those that were from Scripture were short. Thus of the nine Lections for Advent Sunday, only the first three are from Scripture, and they consist of two verses of Isaiah each, *i.e.* Isai. i. 1—6. After the fixed Psalms at Lauds, which were naturally not needed in the re-arranged Morning Service, came the so-called "Little Chapter," generally taken on important days from the Epistle, the position of which in the service makes it the representative

in the Sarum Breviary (so far as there is one) of the Second Lesson of the Prayer-Book.

In the Prayer-Book of 1549, Proper Lessons for Easter, Whit Sunday, Trinity Sunday, and some Holy-days are given, together with Proper Psalms and Introits, with the Collects, Epistles, and Gospels. In the Elizabethan Prayer-Book of 1559, the first regular Table of Sunday Lessons was given, and the Lessons from the Apocrypha for Holy-days. This table differed little from that set forth in 1662. The Lectionary of 1662 remained in force till 1871, when a new one was issued[1], the use of which, however, was optional till the end of 1878, when it became compulsory. The general nature of the changes in the new Lectionary may be roughly stated: (1) a much less rigid observance of the chapter-divisions than before; (2) a diminution in the length of the Lessons, and consequently in the amount of the Bible read; (3) a diminution in the number of Lessons from the Apocrypha—*e.g.* in the Proper Lessons for Holy-days the 26 Lessons from the Apocrypha are reduced to 4, and the number on ordinary days is much reduced; and (4) the providing of Sunday Evening First Lessons in duplicate, to meet the frequent case of churches having both afternoon and evening service, where hitherto the Lesson had to be read over twice. The general plan of the present Lectionary may be roughly stated thus: the O.T. is, broadly speaking, read through once a year in the ordinary First Lessons, sundry books not specially suitable for public reading, such as Leviticus or the Song of Songs, being only slightly represented. The year begins with Genesis in January, and the general order of the books is preserved, save that in the later part of the Jewish history the chronological arrangement is preserved in such books as Kings and Chronicles. The book of Isaiah is reserved to the last of all, so as to be read in the Advent season. Besides this general table, Proper Lessons are also appointed for Sundays and Holy-days, not following the order of the books, but having regard, *as much as may be*, to the character of the day.

[1] By Act of Parliament, the sanction of the Convocations of both Provinces having been previously obtained; in the Lower House of the Province of Canterbury only by the casting vote of the Prolocutor.

THE ORDER FOR MORNING AND EVENING PRAYER.

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NOTES ON

THE ORDER FOR MORNING PRAYER.

The present Order for Morning Prayer may be most conveniently considered under five heads: (I.) the Introduction; (II.) the Psalms; (III.) the Lessons; (IV.) the Creed or Profession of Faith; (V.) the Prayers.

I. The Introduction.

The Introduction is made up of (i) *the Sentences;* (ii) *the Exhortation;* (iii) *the Confession;* (iv) *the Absolution;* (v) *the Lord's Prayer.*

(i) *The Sentences*, together with the Exhortation, Confession, and Absolution, were added in 1552, the first Prayer-Book of Edward VI. having begun with the Lord's Prayer. They are selected from various parts of Holy Scripture, and are intended to remind us of the preparation of heart necessary before we approach in prayer and supplication Him, in Whom *we live and move and have our being* (Acts xvii. 28). They are eleven in number, and were clearly selected with different objects in view. Thus (1) the *first* (Ezek. xviii. 27) and *eleventh* (1 John i. 8, 9) inform the ignorant and remind them of the self-deception they practise who deny that they are sinners, and thus close against themselves the door of forgiveness; (2) the *second* (Ps. li. 3) and *eighth* (Matt. iii. 2) furnish an example of confession, and exhort to repentance; (3) the *fourth* (Ps. li. 17) describes the worship acceptable to God; (4) the *fifth* (Joel ii. 13) warns us against formality; (5) the *sixth* (Dan. ix. 9, 10) contrasts the mercy of God with the disobedience of man; (6) the *seventh* (Jer. x. 24; Ps. vi. 1) is intended to prevent that excessive dread of God's wrath which hinders devotion; (7) the *ninth* (Lk. xv. 18, 19) contains the words of the prodigal son when he resolved to return and

obtain forgiveness from his father; (8) the *tenth* (Ps. cxliii. 2) is a petition that God will not "enter into judgment" with us, or "deal with us according to our sins."

The Sentences may be profitably selected with reference to the day or season: thus, "*Repent ye*," "*Enter not*," "*O Lord correct me*" give the keynote for Advent; "*When the wicked*," "*Rend your heart*," "*I will arise*," "*If we say*" for Lent and Litany mornings; "*To the Lord our God*" for Festivals.

In the American Prayer-Book there are seventeen additional Sentences, including several specially appropriate to the greater Fasts and Festivals.

(ii) *The Exhortation* serves to connect the Sentences with the Confession, and sets forth the great duties involved in Divine worship to which the Scripture *moveth* us "in sundry places," and which it declares to be: (1) the confession of our sins with an humble, lowly, penitent and obedient heart to Almighty God, Who in divers places of His Word moveth and prompteth us to do so, instead of dissembling, (or) cloking or hiding them before His face; (2) praise and thanksgiving for the great benefits which we have received at His hands; (3) hearing His Holy Word; (4) prayer for those things which are requisite and necessary, as well for the body as the soul.

(iii) *The Confession*, which follows and in which as many as are present are invited to join, is called a *general Confession*, because *all* are required to make it, and because it expresses in general terms the failings common to *all men*. Hence the Rubric requires that it be *said of the whole congregation, after the minister, all kneeling*. It consists of three parts: (1) The *Address* to God as our "Almighty and most merciful Father" (2 Cor. i. 3); (2) A *Confession* that we have erred and strayed from His ways like lost sheep (Is. liii. 6); that we have followed too much the devices and desires of our own hearts; that we have offended against His holy laws, that we have left undone those things which we ought to have done, and have done those things which we ought not to have done, and that there is no health in us, *i.e.* no saving health, no power of procuring our own salvation (Ps. xxxviii. 3); (3) *An earnest Supplication* that God will have mercy upon us, spare us, and restore us according to His promises declared unto mankind in Christ Jesus, and enable us for the time to come to live a godly, righteous, and sober life, to the glory of His holy name (Tit. ii. 11, 12).

The Amen, which follows the Confession, is not printed in Italics, but in Roman character. This shews it is to be repeated by both Minister and people.

(iv) *The Absolution* was composed in 1552, and originally ran, *The Absolution to be pronounced by the Minister alone.*

The explanatory words, or *Remission of sins*, were added at the Revision after the Hampton Court Conference in 1604. In 1661 the word *Priest* was substituted for Minister, indicating that while one in Deacon's Orders may read the Prayers, a Priest only may pronounce the Absolution, which he is directed to do "*alone, standing, the people still kneeling.*" Its object is (i) to convey to the penitent day by day by God's own appointed means His forgiveness of sins; (ii) to prepare those present for taking part with the greatest benefit to themselves in the service that is to follow. It contains

(*a*) *A general declaration* of God's mercy towards and willingness to receive returning sinners (Ezek. xxxiii. 11).

(*b*) *A statement* of the authority on which the Priest pronounces the Absolution (John xx. 22, 23).

(*c*) *The Absolution* proper, "He[1] pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel;"

(*d*) *An Exhortation* to seek the grace of true repentance and the help of His Holy Spirit, that those things may please God which we do at this present time[2], and that the rest of our life may be not only "pure" and free from sin, but "holy" or actively good, so that at the last we may come to His eternal joy[3].

(v) *The Lord's Prayer* brings us to that part of the service where the Old Latin use was transferred to the English Prayer-Book. Here the first Prayer-Book of Edward VI. 1549, commenced. In former times the Priest was in the habit of repeating the Lord's Prayer "secretly," in an undertone to himself. The Rubric requires him to kneel and say it with an audible voice, while the people also kneel and repeat it with him. This injunction was contrary to the Latin use, but had the authority of the Greek Church, as also had the use of the Doxology at the close of the Lord's Prayer, which was ordered in 1661 after the Savoy Conference. There is special reason for its insertion here. It follows after the Absolution, and immediately precedes the second part of the service, that of *Praise*.

II. The Psalms[4].

(i) *The Versicles and Responses* usher in the second part of the service. Of these the first is taken from Ps. li. 15, *Thou shalt open my lips, O Lord, and my mouth shall shew forth Thy praise.* The second is taken from Ps. lxx. 1, *Haste*

[1] The verb belonging to "Almighty God" is "pardoneth and absolveth." The pronoun "He" is resumptive, and is used for the sake of clearness.

[2] At this present = *at this present time, now*; comp Shakespeare, *Macbeth*, i. 5, "this ignorant *present*."

[3] The Rubric declares that "the people shall answer here, and at the end of all other prayers, Amen."

[4] See below, sec. on "Psalter or Psalms of David."

thee, O God, to deliver me: make haste to help me, O Lord. When these are ended, the Rubric directs all to stand up, the fitting posture for praise, and the Priest repeats the *Doxology*. There were several different Doxologies in the early Church. One in common use was, *Glory be to the Father, by the Son, and through the Holy Ghost.* When this was misused by the Arians, it was changed to *Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, world without end.* This is the form still used by the Eastern Church. The Western Church at an early date added the words, *As it was in the beginning*, to express more clearly the belief that Jesus Christ was from the beginning before all things, and that by Him all things were made.

(ii) *The invitation*, "Praise ye the Lord," was followed in the first Prayer-Book of 1549 by the Response "Hallelujah" from Easter to Trinity Sunday. The Response, "*The Lord's name be praised*" was first inserted in 1661 from the Scottish Prayer-Book of 1637. At this point the Service of Praise in the proper sense of the term may be said to begin, and is ushered in by the Venite, or the 95th Psalm, which has been from very ancient times sung before the regular Psalms of the day, and hence is termed the "Invitatory Psalm" or as it is styled in Henry VIII.'s Prymer, "A Song stirring to the Praise of God." It contains invitations to each of the three great parts of public worship, already described in the Exhortation:—(1) *To thanksgiving*, because God is a great God and the Creator and Preserver of the World (1—5); (2) *To prayer*, because He is not merely a great God, but the Lord *our God*, and we are *the people of His pasture and the sheep of His hand* (6, 7); (3) *To hearing God's word*, and so hearing it as to obey, instead of hardening our hearts as the Jews did during the forty years of wandering in the wilderness, or doubting Him, as they did, *lest He swear in His wrath* that we too shall not *enter into His rest* (8—11)[1].

(iii) *The Psalms* follow this invitation to praise. This is according to ancient custom, but instead of fixed Psalms for each service throughout the week according to the Mediæval use, the whole Psalter is taken in order every month. The custom of saying or singing the Psalms has come down to us from the earliest times. Liturgical Psalmody was largely used by David and Solomon in the Temple Service (1 Chron. xvi. 7; 2 Chr. vii. 6). It was part of the Hallel, or the cxiii. to the cxviiith Psalms, in which our blessed Lord joined with His Apostles after the Last Supper (Matt. xxvi. 30). It may have been a portion of the Psalms which Paul and Silas were singing aloud during

[1] The 'Venite' is omitted, as such, on the nineteenth day of each month; and on Easter Day three Anthems are substituted for it. The first of these was appointed in 1662, the two last in 1552. They are based on the great central truth, commemorated at Easter, the Resurrection of our Lord.

the night in the prison at Philippi (Acts xvi. 25); and the practice thus begun was continued by the early Christians till "the Psalms were so often repeated, that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses and in the fields."

(iv) *The custom* of singing them antiphonally, or responsively, one side responding to the other, began in the Eastern Church, but rapidly spread in the Western also. Its use in the West was largely due to Gregory the Great, who set up the first singing school at Rome, and it was probably one of his Gregorian chants that Augustine and his little band were singing when they entered Canterbury A.D. 597. Such chanting of the Psalms was universally used in the ancient English Church, and the version of the Psalter printed in the First Prayer-Book of Edward VI. was clearly intended for chanting. This version from the Great Bible of 1539 was retained at the last revision in 1661, as being more smooth and fit for song.

III. The Lessons.

(i) *After the Psalms* follows the third division of the service, *the Reading of Holy Scripture*, two chapters of which are read both at the Morning and Evening Service, one from the Old, the other from the New Testament. Thus, it is intended to shew that the Old Testament is not contrary to the New, and that the Church is one under its two dispensations. The custom of public reading of the Scriptures is one of great antiquity. Justin Martyr (A.D. 140) tells us that in his day the memoirs of the Apostles or the writings of the Prophets were read in the assemblies of the Christians, just as the Hebrew Scriptures had been wont to be read in the synagogues of the Jews. The *Apostolic Constitutions* (late fourth century) speak of four Lessons, two being taken from the Old and two from the New Testament.

(ii) *At first* there seems to have been no fixed lectionary. Afterwards, certain books or passages were selected for the yearly festivals; thus, we learn from St Chrysostom, A.D. 395, that Genesis was read in Lent, and from St Ambrose, A.D. 374, that the Books of Job and Jonah were read in Holy Week. The practice of the early English Church was to read three or nine Lessons at Nocturns and Matins. But these Lessons were very short, and consisted only of a few verses of Holy Scripture, and extracts from the writings of the Fathers or the lives of the Saints. This arrangement, however, completely failed to familiarise the people with the wide range of the Bible, and what small portion was read was so interrupted by a "multitude of Responds, Verses, and vain repetitions" that "commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread." The first

person who reformed the Roman Lectionary was Cardinal Quignonius, in A. D. 1536, who struck out many of the Apocryphal legends, and the Anthems which had interrupted the service. This step was followed up in 1549, when it was arranged that the Old Testament should be read for the First Lessons at Morning and Evening Prayer, so that the most part thereof might be read every year once, and the New Testament for the Second Lesson thrice a year.

(iii) *The use of the Old Lectionary* continued till 1871, when a New Lectionary was put forth. But it was cast in the same mould as the old, and preserves the same general principles. The First Lessons for ordinary days begin at the beginning of the year with Genesis, and continue the reading of the Old Testament in order at the Morning and Evening Services. But Isaiah is not read in its order, being reserved for the season of Advent, as the writings of this prophet contain some of the clearest predictions of the Messiah. The Second Lessons are so arranged that the New Testament is read through twice in the year, and when the Gospels are read in the Morning the Epistles are read in the Evening, and *vice versâ*, so that those who can attend Divine Service daily, either at Matins or Evensong, can hear the whole of the New Testament, with the exception of parts of St Matt. i., St Luke iii. and of the Apocalypse, read through in the course of the year.

(iv) *The First Lessons* appointed for Sundays form a distinct course of selected chapters from the Old Testament. These are chosen from Isaiah, from Advent Sunday to the Third Sunday after Epiphany. Genesis is commenced on Septuagesima Sunday, and giving an account of the entrance of sin into the world, prepares for the coming Lent. The selections then proceed through most of the Historical and Prophetical Books, while "a Second series of Lessons for Evensong on Sundays has also been provided, to be used either as alternative Lessons at a second service, or at a third service, if such service be thought desirable." When alternative Second Lessons are not provided, "the Second Lesson at the second time may be, at the discretion of the minister, any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels." The first Lessons for Holy-days are now almost uniformly taken from the Canonical Books instead of the Apocryphal, and with the Second Lessons bring out the relation between type and antitype, between prophecy and fulfilment, or some instructive parallelism between incidents in the Old and the New Testaments.

(v) *The Canticles.* From very early times it has been usual to intermingle the reading of Scripture in church with Psalms or Canticles, and this was indeed specially enjoined by the Council of Laodicea, about A. D. 360. With the exception of *Te Deum laudamus* and *Benedicite*, those which we now use are taken

from the Holy Scriptures, and three of them from the Gospel of St Luke.

(*a*) *Te Deum laudamus* derives its name from the opening words of the Latin original. In the Sarum Breviary it was called "The Canticle of Ambrose and Augustine, composed at the Baptism of the same Augustine." But the legend thus referred to is unhistorical. In Henry the Eighth's Prymer of 1545 it is styled, *The praise of God the Father, the Son, and the Holy Ghost.* It has been thought to have originated in the Gallican Church, and has been ascribed to Hilary, bishop of Poictiers, A.D. 355, or Hilary of Arles, A.D. 440; but the latest view is that it is the composition of Niceta, bishop of Remesiana in Dacia, who lived c. 335—414. Its use was prescribed in the Prayer-Book of 1549 for every day except in Lent, when *Benedicite* was to be sung. It may be divided into three parts:—

(1) *An act of praise* offered to God the Father Everlasting, as the object of universal adoration (1—9);

(2) *A confession of faith* in each Person of the blessed Trinity, and more largely in the great facts connected with the work of the Eternal Son (10—19);

(3) *A prayer* grounded upon a sense of this work, and addressed to the Son for the Church at large which He has redeemed with His precious Blood, and for ourselves in particular, who day by day magnify Him, that we may be pardoned for past misdeeds and kept from sin in the future (20 to the end).

(*b*) *Benedicite*, or *The Song of the Three Children*, is not found in the Hebrew version of the Book of Daniel, but is inserted between verses 23 and 24 of the third chapter of that prophet in the Septuagint Translation, as having been sung by the Jewish youths Shadrach, Meshach, and Abednego while in the burning fiery furnace, into which they were cast by Nebuchadnezzar. The rubric of 1549 directing its use during Lent was done away in 1552, and there is now no special direction when it should be used. But it is still deemed more suitable for that season than the exultant strain of the Te Deum, and to those days when the Lessons relate to the wonders of creation. It may be divided into four groups of invocations: (1) Those addressed to the angels, the heavens, and the heavenly bodies; (2) to the great forces and phenomena of nature; (3) the animate works of God; (4) our fellow-men, whom we call upon generally as the children of men, and specially as a people dedicated to God, the priests and servants of the Lord, "to praise Him and magnify Him for ever." *Benedicite* being a Jewish Hymn, and

containing no mention of the Trinity, is followed by the *Gloria Patri*, which is omitted after the definite statement of Christian doctrine contained in *Te Deum laudamus*.

(vi) After the Second Lesson two Canticles are appointed, *Benedictus* and *Jubilate Deo*. *Benedictus*, or, as it was anciently called, "The Song of Zachary," was directed in the First Prayer-Book to be used throughout the whole year, and in some editions was described in the rubric as a "thanksgiving for the performance of God's promises." There is reason for this title. For as, after the First Lesson, by singing *Te Deum laudamus*, we acknowledge that the ancient promises of God were fulfilled in the incarnation of the Saviour, and acknowledge also the glory of the Eternal Trinity, so after the Second Lesson, taken from the New Testament, we praise God for the fulfilment of His promises, we thank Him for the mercies which He has realized to us. The Canticle may be divided into two parts:

(*a*) A thanksgiving for the Advent of the Messiah, for the raising up in the house of David of the horn of salvation so long promised to mankind (1—8);

(*b*) A prophecy of the mission of the Baptist as the Forerunner of the Highest (9—12).

(vii) The chapter, or the part of the chapter, containing the last prophecy of the Old Dispensation and the first of the New was read as the Second Lesson on three mornings in the year, and also as the Gospel on St John Baptist's Day. At the revision in 1552 *Jubilate* was added to be used in its place, and the original intention seems to have been that it should be used only when *Benedictus* is read in the chapter for the Day, or for the Gospel on St John Baptist's Day. This Psalm is a jubilant song of praise for Creation and Providence, and is always ordered together with *Te Deum laudamus* on the occasion of a public thanksgiving.

IV. The Creed.

(i) At this point of the Service, according to very ancient usage, follows the Profession of our Faith in the recitation of the Creed. From the Holy Scriptures just read the Articles of the Creed are derived, and on these Articles our Prayers are based. Coming therefore to God, we acknowledge our "*belief that He is*" (Heb. xi. 6). The word Creed comes from the opening Latin word *credo*, just as the Lord's Prayer was called *Pater noster*. Such professions of Faith were at first very brief and simple, but in the course of the history of the Church, and in consequence of false teaching, it became needful to make them more clear and

definite. So they were gradually enlarged, and assumed their present form. As first used, they were intended for the instruction of Catechumens; then in times of persecution they became *watchwords* whereby Christians recognised each other; and afterwards, when the Church was assailed by enemies from within, they became *bulwarks* to the truth, making it more sharp and clear, and defending it against error.

(ii) What is called commonly *the Apostles' Creed* is the Roman or Italian Creed, found in the exposition of Rufinus of Aquileia. It is called the *Apostles' Creed*, not because it was composed by the Apostles, as was believed in the middle ages, but because it contains the doctrines taught by them, and is in substance the same as has been used ever since their day. Of the Twelve Articles it contains:

(*a*) One relates to the First Person in the Trinity, God the Father, "who hath made us and all the world."

(*b*) Six relate to the Second Person in the Trinity, God the Son, "who hath redeemed us and all mankind."

(*c*) One to the Third Person in the Trinity, God the Holy Ghost, "who sanctifieth us and all the elect people of God."

(*d*) The remaining Four relate to the Holy Catholic Church, as members of which we have conferred upon us the four great privileges, (1) the communion of saints; (2) the forgiveness of sins; (3) the resurrection of the body; (4) the life everlasting.

The rubric directs that the Creed shall be sung or said by "the Minister *and* the people standing." Faith is essentially a personal matter. Every one therefore should make profession of it for himself, and standing is significant of our readiness to defend the Faith.

(iii) The origin of what is called *the Creed of St Athanasius* is very obscure. Thus much appears to be certain, (1) that whoever wrote it, he was not this great bishop of Alexandria in the fourth century; (2) that it was originally written in Latin and not in Greek; (3) that it was first used in the Gallican Church; (4) that much of its phraseology is derived from the writings of St Augustine. It has been, though with little warrant, ascribed to Hilary of Arles, ob. 449, or Victricius, bishop of Rouen, c. A.D. 401, and more recently and with somewhat more probability to Honoratus, founder of the monastery at Lerins, afterwards bishop of Arles, ob. 429.

(iv) In the earliest extant MS. copies belonging to the eighth century it is either without any title, or called 'The Faith of St Athanasius.' In one 9 – 10 cent. MS. it is called 'The Hymn

of Athanasius,' but in no early MS. is it called a 'Sermo' or Exposition. (See further on, 'On the Creeds.')

From France it found its way to England about A.D. 870, and in the Sarum Breviary was appointed to be sung daily at Prime, but was always followed by the recitation of the Apostles' Creed. This daily recitation, which also existed elsewhere than in England, was limited in the First Prayer-Book to the six great festivals of Christmas, Epiphany, Easter, Ascension-Day, Pentecost, and Trinity Sunday. The rubric of the Second Prayer-Book added seven Saints' Days to these festivals, the feasts of St Matthias, St John Baptist, St James, St Bartholomew, St Matthew, St Simon and St Jude, and St Andrew, so that this Creed should be used at intervals of about a month throughout the year.

(v) *Analysis.* The Creed of St Athanasius consists of 42 clauses, of which (i) *clauses* 1, 2 treat by way of introduction of the importance of holding the Faith in its integrity and purity; (ii) *clauses* 3, 4 contain the Creed proper, affirming the Unity in Trinity and the Trinity in Unity; (iii) *clauses* 5—20 establish two points, (*a*) the consubstantiality of the Three Persons, and (*b*) the indivisibility of the One God; (iv) *clauses* 21—24 treat of the attributes of each Person; (v) *clauses* 25—28, of the coeternity and coequality of the Three Persons. (vi) We now come, *clauses* 29—37, to the next important division of the creed, which relates to the doctrine of the Incarnation of our blessed Lord; (vii) while *the succeeding two*, 38, 39, make special mention of His Passion, descent into Hades, Resurrection, Ascension, and Future Advent to judge the world; (viii) then *clauses* 40, 41 treat of the Resurrection of the Dead and the Final Judgment; and (ix) the *last clause*, 42, reiterates the importance of a faithful and firm holding of the Faith as stated in the creed. It is a mistake to suppose that the creed "presumptuously and gratuitously dogmatises about mysterious matters, concerning which a reverent silence would be more becoming." There is not a clause of it "but is levelled at some actual heresy which has troubled the Church, and which, even if it be extinct now, may, as experience has shewn, at any time reappear."

V. The Prayers.

Part 1.

(i) *We now come* to a point of transition in the service. After the public recitation of the Creed follow *the Prayers*, during which the rubric directs that all shall "devoutly kneel." Just as the *Hallelujah* marked the transition from *Penitence* to *Praise*, so this is marked by the mutual salutation of Priest and

people, *The Lord be with you*; Answer, *And with thy spirit*[1]. It is to be said while both are still standing, and the people are directed to kneel at the invitation, *Let us pray*, which suggests the need of earnest and devout attention.

(ii) *The Prayers* commence with (*a*) the Lesser Litany; (*b*) the Lord's Prayer; (*c*) the Versicles.

(*a*) *The Lesser Litany* consists of three ejaculations, *Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.* It forms the prelude to supplication, and is addressed to each Person of the Holy Trinity separately, "for against each we have sinned, and to each we are about to address our prayers."

(*b*) *The Lord's Prayer*, which follows, lacks the Doxology, and is used here (1) with special reference to our needs, and (2) as the model on which all prayers should be framed. The rubric directs that it shall be said with a loud voice, in opposition doubtless to the Mediæval practice of the priest's repeating it in a subdued voice down to the words, "Lead us not into temptation," when he lifted up his voice, and the people joined in the last clause only.

(*c*) *The Versicles* are a selection from the old service-books, and are all save one ultimately derived, without much alteration, from the Psalms; (*a*) Versicle (i) from Ps. lxxxv. 7; (*b*) Versicle (ii) from Ps. xx. 9; (*c*) Versicle (iii) from Ps. cxxxii. 9; (*d*) Versicle (iv) from Ps. xxviii. 9; (*e*) Versicle (vi) from Ps. li. 10, 11. The Fifth Versicle was an antiphon belonging to the Collect for Peace, "and evidently supposes a state of war, and war seldom ceased in the rude times in which these versicles were framed, while the response implies that God alone can give the victory which will secure peace as its result." It has been pointed out that the Versicles correspond to the following collects and prayers, and contain the sum of them. "The first answers to the Sunday Collect, which generally contains prayers for mercy and salvation; the second, to the Prayers for the King and Royal Family; the third and fourth to the Collect for the Clergy and People; the fifth to the Collect for Peace; the sixth to the Collect for Grace."

(iii) *The Rubric* directs that three Collects shall follow the Versicles; the "first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout the year."

(iv) *The Collect for the Day* is generally addressed to God through Christ, but sometimes to Christ Himself, and embodies a petition for some grace or blessing suggested by the Epistle or Gospel for the day. "It is thus a link connecting the Daily Offices with the Office for Holy Communion, and

[1] Comp Ruth ii. 4; John xx. 19, 26; 2 Thess. iii. 16

serves to carry on, day by day, the special teaching and memories of the Eucharistic Scriptures and Eucharistic Service of the previous Sunday or other Festival." The Collects[1] are peculiar to the Western Church. Those contained in the Prayer-Book are of great antiquity. Forty-seven are taken from the Sacramentary of Gregory, A.D. 590—604, who himself took them from much earlier formularies. Nine are taken from ancient sources, though altered to their present form in 1662; while twenty-seven were either newly composed at the Reformation, though grounded on primitive models, or added at later revisions.

(v) *The second Collect for Peace* is found in the Gelasian Sacramentary, and has been in constant use in the Church of England for at least 1200 years. The Collect for Peace as used in the morning is for *outward* peace, as used in the evening it relates to *inward* peace. (Isa. xxvi. 3, Phil. iv. 7.) The former is thoroughly appropriate to the commencement of the day, and we pray to God, who is the author of peace and the lover of concord, in the knowledge of whom our eternal life standeth or consisteth, that we may be "defended in all assaults of our enemies," "and surely trusting in His defence may not fear the power of any adversaries." (Ps. xx. 1, xxxvii. 40, cxxv. 1.)

(vi) In *the third Collect for Grace* we pray that during the day, to the beginning of which we have been safely brought, we may (1) "fall into no sin, neither run into any kind of danger," and that (2) all our doings may be ordered[2], or directed, by the governance, or guidance, of our heavenly Father, "to do always that[3] is righteous in His sight."

Part II.

(i) At this point the Order of Morning Prayer ended until the Revision in 1661, and we now pass from prayers for ourselves to intercessions for the King, for the Royal Family, and for the Clergy and People.

(ii) *For the King's Majesty.* Prayers for kings and those in authority were enjoined by St Paul (1 Tim. ii. 1, 2). The present Prayer is first found in a little volume of "Private Prayers," published in 1548, and in the reign of Elizabeth, after some alteration, was placed with the Prayer for the Clergy and People before "the Prayer of St Chrysostom" at the close of the Litany. It was removed to its present position in 1661.

(iii) *The Prayer for the Royal Family* was inserted in the Prayer-Book in 1604, as James I., who came to the throne in 1603, was the first English sovereign after the Reformation

[1] See below, Dr Bright's Article on the Collects.
[2] Comp. Judg. xiii. 12; 1 Kings xx. 14; Ps. l. 23.
[3] For "that" = that which, see Ruth ii. 17; Neh. v. 9.

who had children. Approved, if not composed, by Archbishop Whitgift, it originally began "Almighty God, which hast promised to be a Father of Thine elect and of their seed." The words "Almighty God, the Fountain of all Goodness" were first substituted at the accession of Charles I., in 1628, who had at that time no children, and were finally adopted in 1633 by Archbishop Laud.

(iv) *The Prayer for the Clergy and people* is found in all the Old English Prymers, and may be traced back to the Sacramentary of Gelasius. In it we pray to "Almighty and Everlasting God, who alone worketh great marvels" (Ps. lxxxvi. 8), and of whose "marvels" the greatest is the preservation and triumph of the Church (Isai. lix. 19, Matt. xvi. 18). (1) that "He will send down the healthful spirit of His grace" upon all Bishops and Curates, *i.e.* all who have the *cure* or care of souls, and all congregations committed to their charge; and (2) that He will pour upon them "the continual dew of His blessing" in order that they may truly please Him (Hos. xiv. 5, 6).

(v) *The Prayer of St Chrysostom* is found in the Liturgies of St Basil and St Chrysostom, and in that of the Armenian Church. It is doubtful whether it can be traced to St Chrysostom, but it certainly has from ancient times been found in the Liturgy which bears his name. Cranmer placed it at the end of the Litany in 1544, and the Revisers of 1662 added it also at the end of Matins and Evensong. Addressed directly to Christ, who has promised that where two or three are gathered together in His Name, He will grant their requests (Matt. xviii. 20), it contains a petition, which should accompany all our prayers, viz. that He will fulfil our desires and petitions as "may be most expedient for us," and that He will grant us the knowledge of His saving truth in this world, which is the first step to life everlasting in the world to come.

(vi) *The Benediction*, which is found in many ancient Liturgies, is derived from 2 Cor. xiii. 14, and recalls the triple repetition of the sacred Name of Jehovah, which was used in the Levitical formula by the Jews (Num. vi. 24–26). Unlike the Benediction in the Eucharistic Office, (1) it is pronounced by the Minister kneeling, and (2) it is in the first person, the Minister including himself with the people.

NOTES ON
THE ORDER FOR EVENING PRAYER.

(i) *The greater portion* of the Order for Evening Prayer is the same as that for the morning. It was called "Evensong" in the First Prayer-Book of Edward VI., and is called so still in the Table of Proper Lessons, and is composed upon the model of the ancient Offices of Vespers and Compline. Like the Order for Morning Prayer it commences with the Sentences, Exhortation, Confession, and Absolution, which however were not printed at the beginning of Evening Prayer till the last revision in 1662.

(ii) *Absence of the Invitatory Psalm.* At the end of the "Mutual Salutation" the Rubric directs that the Psalms "shall be sung or said in order as they are appointed." Thus the *Venite* is omitted, which, as we saw, marks the service of the Morning, and indeed it has never been used before the Psalms at Evensong, as the invitation which it suggests, to "setting forth God's most worthy praise," is considered to extend throughout the day.

(iii) *After the reading* of the First Lesson from the Old Testament the *Magnificat* is appointed to be said or sung. This Canticle is also called "the Song of the Blessed Virgin Mary," and in Henry VIIIth's Prymer, "The Song of Mary, rejoicing and praising the goodness of God." It closely resembles the song of Hannah, and has been used at Vespers in the Western Church as long as the service can be traced. Coming in where it does it has a special significance. After reading a chapter from the Old Testament containing God's promises of redemption, we acknowledge, in the words of her who was privileged to become the Mother of the Lord, their gracious fulfilment. The whole Church, of which Mary was a type, gives thanks to God for the mystery of the Incarnation, declares her belief in His mercy towards them that fear Him, and the performance of the Covenant with the chosen people of Israel.

(iv) *Cantate Domino*, the xcviiith Psalm, may be used as an alternative Canticle, except "on the nineteenth day of the month, when it is read in the ordinary course of the Psalms." It was introduced in 1552 for the sake of variety, and in accordance with the ancient rule that Psalmody should alternate with the reading of the Scriptures. It had not been said among the Psalms at Vespers or Compline in the Mediaeval Offices, but is appropriate after the First Lesson as acknowledging that by the Incarnation of His blessed Son God hath done "marvellous things," and "with His own right hand and with His holy arm hath gotten to Himself the victory." While the first part of this

Psalm reminds us of many expressions in *Magnificat*, the latter part presents a parallelism with some of the invocations contained in *Benedicite*.

(v) *After the Second Lesson* at Evensong follows the *Nunc Dimittis* or "the Song of Simeon," Luke ii. 29—32, which has been used as an Evening Canticle from the very earliest age. Its position is no less striking than that of the Magnificat. The Four Gospels and the Epistles to the various Churches are a standing memorial that the Church proved itself a *light to lighten the Gentiles*. In the words, therefore, of the aged saint who was privileged to take the infant Saviour into his arms, (1) we confess that, like his, our eyes too have seen the long-promised salvation of God, and (2) we express our readiness to receive this salvation to ourselves, assured that by so doing we may hope to have peace in our death, of which every night brings a type in sleep.

(vi) *Deus Misereatur*, or the Sixty-seventh Psalm, was directed by Edward's Second Prayer-Book to be used as an alternative for *Nunc Dimittis*, except on the twelfth day of the month [1662]. It is a Psalm of mingled Prayer and Praise. (1) We pray that God will be merciful unto us and bless us, that His way may be known upon earth, His saving health among all nations; (2) we call upon the people and the nations to rejoice, be glad, and praise Him, for He shall judge the folk righteously, and govern the nations upon earth.

(vii) At this point the First Prayer-Book of Edward VI., according to mediæval usage, inserted Prayers and Collects. The Second Prayer-Book of this king inserted here the Apostles' Creed, as in the corresponding portion of the Morning Service. After the Creed comes (1) the Lesser Litany, (2) the Lord's Prayer, (3) the Versicles, and (4) the Collect for the Day.

(viii) *The Collect for Peace* follows, taken from the Gelasian Sacramentary. It differs from the Morning Collect for peace. The peace we then pray for is *outward* peace, to secure us against the troubles of the world. In the evening we pray for *inward* peace, which our Lord promised to His disciples, saying, "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid*" (John xiv. 27). For this peace we pray to Him, "from whom all holy desires, all good counsels, and all just works do proceed," (1) that our hearts may be set without distraction to obey God's commandments, and (2) that being defended by Him from the fear of our enemies, we may pass our time in rest and quietness, enjoying the perfect tranquility which comes from implicit confidence in the sufficiency of the Divine protection.

(ix) *The Collect for Aid against all Perils* is also taken from the Gelasian Sacramentary. It seems to have been suggested

by the words of the Psalmist, "*Lighten mine eyes, that I sleep not in death*" (Ps. xiii. 3): "*the Lord my God shall make my darkness to be light*" (Ps. xviii. 28). Thus, as in the morning we prayed that He "who hath brought us to the beginning of this day will defend us in the same with His mighty power," so at evensong we pray that, while the shades of night are fast falling, it will please God to defend us from all its perils and dangers, that *He who keepeth Israel* and *neither slumbereth nor sleepeth* will make us to *dwell in safety* (Ps. cxxi. 4, 5; iv. 9).

THE LITANY.

(*a*) *Introduction.*

(i) The word *Litany* comes from the Greek, and primarily denoted supplication or prayer generally. At an early period, however, in the history of the Church it was restricted to solemn offices of Prayer said in processions of the clergy and people.

(ii) *Rogations.* Such special forms of prayer were used with great fervour during the fifth and sixth centuries, when the Roman Empire had crumbled away, and the general disorders of the times were heightened by the invasions of the barbarians and by successions of droughts, pestilences, and earthquakes. The city of Vienne on the Rhone specially suffered from earthquakes, and on the occasion of one on Easter Eve, A.D. 460, the bishop Mamertus resolved to dedicate the three days before Ascension Day to *Rogations*, or solemn prayers for deprecating the Divine anger. Similarly, on the occasion of a fatal pestilence at Rome, Gregory the Great, in A.D. 590, instituted a solemn Litany at the processions. This being first used on St Mark's Day was called *the Great Litany of St Mark's Day*, and was introduced into England in A.D. 747.

(iii) *In the English Church* Litanies were said not only on the solemn Rogation Days, but during Lent, with invocations varying on each day of the week. The English Litany put forth as a separate Book by Henry VIII. 1544, and in his Primer of 1545, was called *the common Prayer of Procession*, and with the exception of the Creed, the Decalogue, and the Lord's Prayer issued in English in 1536, was the earliest portion of our present Prayer-Book that appeared in a tongue "understanded by the people." In the Prayer-Book of 1549 the Litany was ordered to be said on Wednesdays and Fridays, and was printed after the Communion Office with injunctions ordering it to be said "immediately before that Office." In 1552 it was placed where it now stands, and was directed to be "used upon Sundays, Wednesdays, and Fridays, and at such other times when it shall be commanded by the Ordinary."

(*b*) *Division of the Litany.*

(i) *The Litany* may be conveniently divided into six parts :— (i) *the Invocations*, (ii) *the Deprecations*, (iii) *the Obsecrations*, (iv) *the Intercessions*, (v) *the Supplications*, (vi) *the Versicles and Prayers*.

(ii) In *the Invocations* are included the first four clauses. They are solemn appeals for mercy addressed to each Person in the Godhead, first separately and then collectively[1]. The word "God" is repeated in each invocation, and thus the perfect Godhead of each Person of the Trinity is prominently recognised. The words "miserable sinners" are peculiar to the English Litany among all other Litanies.

(iii) To *the Deprecations* belong the six next clauses. They are preceded by the Prayer, *Remember not, Lord, our offences*, inserted in 1544, in which we supplicate God that He will not remember our offences in order to punish them, nor the offences of our forefathers, to visit them upon their children. The Deprecations may be regarded as expansions of the clause in the Lord's Prayer, *Deliver us from evil*, and being immediately addressed to our Blessed Lord, who "took away the sins of the world," are fervent prayers for delivery from evil in all its forms.

(iv) The words *from all evil and mischief* include (i) all the various forms of evil, and (ii) its injurious consequences. There is (i) the original author and the constant promoter of all evil, our "ghostly enemy" (John viii. 44; 1 Pet. v. 8); there are (ii) his "crafts" or subtle and insidious temptations and his violent and open "assaults;" there are (iii) the wages or consequences of yielding to his seductions, "God's wrath and everlasting damnation;" there are (iv) the evils in our hearts, including in these heart-sins, first, those which mainly affect ourselves, "blindness of heart, pride, vain-glory, and hypocrisy;" secondly, those which affect our neighbours, "envy, hatred, malice, and all uncharitableness;" and thirdly, overt acts springing from sins of the heart, fornication and all the other deadly or wilful and presumptuous sins (Ps. xix. 13), which debase the whole nature and harden the heart; there are (v) physical evils, and therefore we pray to be delivered from "lightning and tempest," from "plague, pestilence, and famine;" there are (vi) evils inflicted through wild passion by man on man, such as "battle, murder, and sudden", or violent, "death;" there are (vii) evils affecting the State, "sedition, privy conspiracy, and rebellion;" there are (viii) evils affecting the Church, "false doctrine, heresy, and schism;" there is (ix) lastly, the too

[1] The expression, *O God, the Father, of heaven* (Pater de cælis Deus) corresponds to the clause in the Lord's Prayer, "Our Father which art in heaven" (Pater noster, qui es in cælis). Compare also St Luke xi. 13.

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common root of all these forms of evil, "hardness of heart, and contempt of God's word and commandments."

(v) *The Obsecrations* include the three next clauses, and are not only addressed to Christ, but plead with Him the sacrificial efficacy of each act in His atoning work for us men and for our salvation, from the Incarnation to the Ascension and the coming of the Holy Ghost. By the remembrance of each and all these events in His incarnate life we intreat Him to deliver us in all the solemn epochs of our lives, "in all time of our tribulation, in all time of our wealth[1]" or prosperity, "in the hour of death, and in the day of judgment."

(vi) *To the Intercessions* belong the next nineteen clauses, and are addressed to our Lord "for all sorts and conditions of men." For the Holy Church universal; for the Sovereign and all the Royal Family; for all Bishops, Priests, and Deacons; for the Lords of the Council and the Magistrates of the Realm; for all God's people; for such as have erred and are deceived; for all that are in danger, necessity, and tribulation; for all who travel by land or by water; for all women labouring of child; for all sick persons and young children; for all prisoners and captives; for all fatherless children and widows, and all that are desolate and oppressed; for our enemies, persecutors, and slanderers.

(vii) *The Supplications* consist of two prayers. One is for material blessings, that God will give and preserve to our use the kindly[2] or natural fruits of the earth, so as in due time we may enjoy them. The other is for spiritual blessings, that God will give us (i) true repentance; (ii) that He will forgive us all our sins, whether of commission or omission, our sins which are the consequence of negligence or of culpable ignorance; (iii) that He will endue us with the grace of His Holy Spirit to amend our lives according to His holy word.

(viii) *In the Versicles and Prayers* we beseech our Lord (i) by His Divinity, to hear our prayers, and (ii) by His Humanity, as the Lamb of God, to grant us the peace which He alone can give (John xiv. 27), and to have mercy upon us. Then follows the Lesser Litany, the Lord's Prayer, and a Versicle, in which we pray, as taught in Ps. ciii. 10, that God will not deal with us, miserable sinners, "after our sins," nor "reward us after our iniquities." Then follows a Collect, introduced by the words "Let us pray," to mark a transition from alternate petitions joined in by priest and people, to prayers said by the priest alone. In this Collect we pray to God, our merciful Father, "who despiseth not the sighing of a contrite heart nor the desire of such as be sorrowful" (Ps. li. 17); (i) "that He will assist our prayers that we

[1] For 'wealth', see Glossary.
[2] For 'kindly', see Glossary.

make before Him in all our troubles and adversities whensoever they oppress us;" and (ii) "that He will graciously hear us, so that (*a*) the evils which the craft and subtilty," *i.e.* the subtle craft, "of the devil or man worketh against us may be brought to nought, and by the providence of His goodness may be dispersed," and (*b*) "that we His servants being hurt by no persecutions may evermore give thanks to Him in His holy Church."

(ix) *This Collect* does not end with the usual *Amen*, because the Versicles that follow really carry on the petitions there expressed. Some of them are taken from the Lenten Litany in the Sarum Breviary, and from the Anthems used before the Litany on Rogation Monday. The first clause, *O Lord, arise, help us, and deliver us, for thy Name's sake*, is adapted from Ps. xliv. 26 (comp. also Ps. lxxix. 9; cvi. 8), while the words of Ps. xliv. 1 supply the verse in which we seek to remind the Most High of the noble works which we have heard with our ears and our fathers have declared unto us as wrought by Him in their days, and in the old time before them. And as before we appealed to God that He would deliver us for His Name's sake, so now we appeal to His Honour, to the noble works which He has wrought in our behalf; and the *Gloria* is here introduced that in the midst of our sorrows, or the prayers springing out of them, we may pause to glorify the Three Persons in the blessed Trinity for what He has done for us in the past, is doing for us now, and will, we trust, do for us hereafter.

(x) *In the Versicles that follow*, taken from an occasional portion added to the Litany in time of war, we invoke the Saviour, that He will defend us from two classes of afflictions; (i) those due to the assaults of our enemies, and (ii) those sorrows which originate in our own sins. Then we invoke Him (i) *as the Son of David*, who can be "touched with the feeling of our infirmities" (Heb. iv. 15), that He will have mercy upon us; (ii) *as Christ*, that He will now and ever vouchsafe to hear us; (iii) *as the Lord Christ*, that He will graciously hear us. Then with another formula of transition from alternate prayers to one said by the priest alone, we pass on to

(xi) *The final Collect*, adapted from a Collect in the Sarum Processional for the Vigil of Ascension Day, in which we pray that He (i) who has mercifully revealed Himself to us as our Father will look mercifully upon our infirmities, and will, for the glory of His Name, turn from us all those evils which we most righteously, or justly have deserved; and (ii) that He will grant that in all our troubles we may put our whole trust and confidence in His mercy, and evermore serve Him in holiness and pureness of living to His honour and glory. This Collect is followed by the "Prayer of St Chrysostom;" and the Grace, added in 1559, brings our Litany to an end.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

(*a*) The Prayers.

(i) *After the Litany* are placed Prayers and Thanksgivings upon several occasions, "to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer." In the Prayer-Book of 1549 two Occasional Prayers, for Rain and for Fair Weather, were inserted at the end of the Communion Office. These with the others were placed in 1552, like the Prayers used at the end of the Mediæval Litanies, at the end of the English Litany before the Prayer of St Chrysostom. They were placed in their present position and supplemented by thanksgivings in 1661.

(ii) *Of the Prayers:* the first is for Rain and is founded on the words of our Lord in St Matt. vi. 33, and in seasons of drought beseeches God that He will send us such moderate rain and showers that we may receive the fruits of the earth to our comfort and His honour. The second "For Fair Weather" opens with an allusion to the judgment of the Flood (Gen. vi. 5—7), acknowledges that human iniquity has merited punishment, and prays that on true repentance God will be pleased to send such weather as that we may receive the fruits of the earth in due season, and learn to amend our lives, and in return for the Divine clemency give Him praise and glory.

(iii) *The third Prayer*, in the time of Dearth and Famine, was added with the next three, in 1552, and probably was suggested by the public calamities of the times, for a severe dearth and sweating sickness are recorded to have occurred in 1551. The second Collect for Dearth or Famine was for some reason omitted in the Prayer-Books of Elizabeth and James I., and was restored in 1661. The first acknowledges that all things appertaining to the fruitfulness of the earth come from God (Gen. i. 22; Joel i. 16—20; Matt. vii. 11), and prays that the present dearth may be mercifully turned into cheapness and plenty; the second records the merciful interposition of God in the time of Elisha the Prophet (2 Kings vii. 1—16), and prays that we, who for our sins are justly punished, may likewise "find a seasonable relief."

(iv) *The Prayer in the time of War and Tumults* may have been suggested by the disorders of the year 1551. In it, while acknowledging the supreme power of God, we pray that He will "abate the pride, and asswage the malice, and confound the devices of our enemies," that we being armed with His defence "may be preserved evermore from all perils" (2 Kings xix. 5; 1 Chron. xxix. 11; Ps. xxii. 28).

(v) The words *common Plague or Sickness* in the title of the next Prayer denote any general epidemic. It mentions the Plague in the wilderness when the Israelites rebelled against Moses and

Aaron (Num. xvi. 49), and the pestilence in the reign of King David (2 Sam. xxiv. 15, 16), and we pray that as then so now God will be pleased to withdraw from us this visitation (Hos. vi. 1; Ps. lxxix. 8).

(vi) *The two Prayers* to be said "every day in the Ember[1] Weeks for those that are to be admitted into Holy Orders" were added at the last revision, and are peculiar to the modern Church of England. The Ember Fasts for consecrating the four seasons of the year were fixed at the Council of Placentia A.D. 1095, for the Wednesday, Friday, and Saturday after (1) the first Sunday in Lent, (2) Whitsunday, (3) the 14th of September, (4) the 13th of December. The old English name of Ember Week was *Ymb-ren-wucc*. The prefix *ymb*, sometimes written *emb* or *embe* means "about," "around." *Rene* or *ryne* means a course. Thus the name seems to have originated in the fact that the Ember Fasts came round periodically in the course of the year. In Latin they were called *jejunia quatuor temporum*, the fasts of the four seasons, in Dutch *Quatertemper*, and in German *Quatember*.

(vii) *In the first of these* we pray to God "who has purchased to Himself a universal Church by the precious Blood of His dear Son" (Acts xx. 28; Eph. i. 7), that He will "mercifully look upon the same," and so guide and "govern the minds of His servants the Bishops" who are the pastors of His flock, the earthly fountain of pastoral authority, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of His Church" (1 Tim. v. 22). It was the composition of Bishop Cosin. The second is, with verbal variations, the Collect in the Service for the Ordering of Priests. It acknowledges that of His divine Providence God has appointed divers orders in His Church (Jas. i. 17; 1 Cor. xii. 8–10), and prays that He will give His Grace to all those who are to be called to any office, whether of deacon, priest, or bishop, or any administration, *i.e.*, a special charge, and so fill them with the truth of His doctrine and endue them with innocency of life, that they may faithfully serve before Him, to the glory of His great Name, and the benefit of His Holy Church (John xiv. 16, 17; Eph. iv. 11–16; Tit. ii. 7).

(viii) *The Prayer that may be said after any of the former* has held a place in the English Prymer from the earliest times, and may be traced to the Sacramentary of Gregory. Once it was placed in the Litany, and in 1661 was transferred to its present position, and is proper to be said in all seasons of penitence, such as Lent, the Rogation Days, and the days of Ember Weeks, also after any confession of sin in private prayer or in praying with sick persons. In it we pray to God, whose nature

[1] See below, the "Ember seasons," in "Notes on the Ordinal," and Glossary, under word *Ember*.

and property, *i.e.* nature and essential property, it is "ever to have mercy and to forgive" (Exod. xxxiv. 6, 7), that He will receive our humble petitions, and though we be tied and bound with the chain of our sins (Rom. vii. 23, 24), yet will let the pitifulness of His great mercy loose us, for the honour of our Mediator and Advocate, Jesus Christ (1 John ii. 1).

(ix) *The Prayer for the High Court of Parliament* first appeared in 1625, and probably was composed by Archbishop Laud. It was not inserted in the Prayer-Book till 1661. The words "our most religious and gracious" occur in the first form of the Prayer, and were not introduced merely out of compliment to Charles II., for the expression "our most pious and faithful sovereign" occurs in the Litany of St Basil. The word "dominions" was substituted for "kingdoms" on the first day of the year 1801, as being a more comprehensive word and more suitable than our "kingdoms" to an empire so extended as that of England.

(x) *The Collect or Prayer for all Conditions of Men* was probably composed by Gunning, Master of St John's College, Cambridge, afterwards, as Bp. of Ely, coadjutor to the Episcopal divines at the Savoy Conference. As originally drawn up it was much longer than it is now, and contained petitions for the Sovereign, the Royal Family, and the Clergy, which are now scattered through several Collects. The Convocation of 1662 retained these Collects, and struck out the petitions in this Prayer thus already expressed, without altering the word *finally*, which seems "to come in so soon in so short a prayer." The words "saving health" which occur in the course of the Prayer are equivalent to "salvation," and are found in Ps. lxvii. 2. The word "estate" is not restricted to its present meaning only, but is equivalent to "state" or "condition" (comp. Gen. xliii. 7; Ps. cxxxvi. 23). The petition "that all who profess and call themselves Christians may be led into the way of truth" was evidently intended to refer to the Puritans, who had sprung up in such large numbers during the Great Rebellion.

(*b*) Thanksgivings.

(i) *Praise* is an essential part of Divine worship, and alternates with Prayer all through the services of the Church in the Doxologies, Psalms and Canticles. But it was thought right in 1604 to provide special thanksgivings for particular and extraordinary deliverances. These were annexed to the Litany by the order of James I., under the title of "An enlargement of thanksgiving for divers benefits by way of explanation." They commence with the "General Thanksgiving," so called to distinguish it from the special Thanksgivings which follow.

(ii) *The General Thanksgiving* was compiled by Reynolds, bishop of Norwich, in 1661. The first portion of it appears to

be borrowed from the opening of a Thanksgiving composed by Queen Elizabeth after one of her progresses, and printed in "The Liturgies of Queen Elizabeth," which began as follows:—"I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus."[1]

(iii) *The Thanksgivings* correspond with the Prayers, and are for "Rain," for "Fair Weather," for "Plenty," for "Peace and Deliverance from our Enemies," for "Restoring Public Peace at Home," for "Deliverance from the Plague or other common Sickness."

[1] Parker Society volume, Cambridge, 1847, p. 667.

THE CREEDS.

By the late Rev. J. RAWSON LUMBY, D.D.
Revised by Rev. F. E. WARREN, B.D.

'Creed' is the name we most commonly use to signify a brief summary of the doctrines of the Christian Faith. Such a summary has also been called by other names, as 'Symbol,' *i.e.* a watchword against error in the faith; and 'Canon,' *i.e.* a rule or standard whereby to judge rightly of what ought to be believed. For in early times Creeds were not used, as they now are, for a portion of the daily religious worship. In primitive Christian times the converts were for the most part persons of riper years. They were prepared by a course of teaching for their admission into the Church by Baptism. Such admission usually took place at Easter or Pentecost. During their preparation they were taught a Creed, but it was delivered to them only by word of mouth, and was to be carried in the memory, not written down. This keeping of the Creed as a secret is said by an early Christian writer to have been "lest an unworthy and profane hearer should hold the secret of God." Evidence that it was regarded as a precious secret can be found in abundance in the writings of the Fathers. It will be enough to quote one passage from St Augustine: "You ought not," he says, "by any means to use writing that you may retain these words of the Creed, but ever to hold fast and recollect them by memory."

The Creed, thus learnt during the weeks of preparation, was publicly recited when the convert was baptized, and then employed no more in the Church Services, but treasured as the watchword and rule of the Faith. We need not be surprised therefore to learn that very few forms of the earliest Creeds have come down to us. That there must have been some primitive draft of a Creed is almost certain. The Apostles could hardly have sent men forth to preach before they were provided with such a summary of doctrine. And tradition tells how the Twelve assembled and drew up what is now called 'The Apostles' Creed.' We accept such tradition merely as evidence of what was deemed natural. But we have even in the New Testament some traces of the existence of a Creed. We can hardly doubt that St Paul had in his mind some summary of this kind when he spake to the Romans (vi. 17) of "the form

(or model) of doctrine" which had been delivered unto them, and to the Galatians (vi. 16) of "the rule" (or canon) on the observers of which he invokes grace and mercy. That this rule assumed the character of a profession of faith may be inferred from such words as those addressed in the Apocalypse (Rev. ii. 13) to the angel of the Church of Pergamos: "Thou holdest fast My name, and hast not denied My faith;" while in the Epistle to the Hebrews (vi. 1, 2) the writer enumerates several articles, as though he were giving such a summary of the faith for elementary instruction.

When to this and other like testimony from Scripture we add the evidence of the oldest Christian Fathers, we may feel sure that from the first there existed in the Church a brief form of doctrine such as we now understand by the word 'Creed,' and that it could not have been very different in character from the Apostles' Creed. For the Twelve and those whom they sent forth were to be witnesses to Christ and His teaching, and an examination of the Apostles' Creed will shew that it embraces little else beside those things which the disciples of Jesus could testify that they had seen and heard from Him.

The elements of an early Christian Creed can be extracted from the Apologies of Aristides and, to a less extent, of Athenagoras in the middle and latter half of the second century.

There exists, however, very little which deserves the name of a formal Creed before the time of Irenaeus, who was made Bishop of Lyons A.D. 177. But the Confession found in his writings (*cont. Hær.* I. 10) is so complete that it is of itself a proof that similar symbols had long been known. And in the end of it he says, "in no other wise have the Churches in Germany believed and delivered, nor those in Spain, nor the Celts, nor those in the East, nor in Egypt, nor in Libya, nor those established in the central parts of the world:" an enumeration which shews how widely the writer knew such a Confession to be in use. We can gather the Creed of the African Church from the writings of Tertullian, who lived in Carthage A.D. 200, and from those of Cyprian, who was bishop there, and died about half a century later. An Eastern form of Creed representing Asia Minor rather than Alexandria has come down to us in the works of Gregory Thaumaturgus, bishop of Neo-Caesarea, who had been a disciple of Origen, and died about twenty years later. We have a shorter form than these set forth at Rome about A.D. 260, by Novatian, a presbyter there, which adds very little to the words of our Lord when He instituted the Sacrament of Baptism (Matth. xxviii. 19); and Socrates (*H. E.* II. 10) has preserved for us a Creed drawn up at Antioch, and attributed by some to the presbyter Lucian, who suffered martyrdom A.D. 311. These are the principal forms of confession which are found before A.D. 325, in which year, at

the Council of Nicaea, the Nicene Creed was first put forth with the consent of the whole Christian Church.

Now there can be very little doubt that our Lord's words, already alluded to, when he charged His Apostles to baptize "into the Name of the Father, and of the Son, and of the Holy Ghost," formed what we may call the skeleton, or framework, of the earliest Creeds; and in some of the Church Service-Books, *e.g.* in the Gelasian Sacramentary, we find interrogative Baptismal Creeds which contain very little beyond a profession of belief in the Three Persons of the Trinity, a mention of Christ's birth and passion, the doctrine of the forgiveness of sins, and the resurrection of the flesh. These Creeds, though found in books of a later date than the Nicene Council, probably represent a state of things much earlier, when the Baptismal Creed was of the simplest possible form.

But the shorter forms are always found in the Churches of Northern Africa and Western Europe. Erroneous opinions, especially concerning the unity of the Godhead and the Incarnation of our Lord, were so prevalent in the East, even in the first and second centuries, that Eastern Creeds exhibit, almost from the first, traces of the attempts which were made to guard against such errors. So the Creeds of the East are more expanded, and differ from those of the Western Church in the following particulars. As conciliar Creeds they are expressed in the plural number, '*We believe;*' they insert the word '*one*' before 'God the Father Almighty,' and add thereto the phrase '*Maker of heaven and earth,*' which was not at first in the Western Creeds; and they often expand this by the words '*and of all things visible and invisible.*' They dwell at greater length on the details of our Lord's Incarnation and sufferings than do the Western forms, yet they do not contain the words, '*He descended into hell,*' nor in the latter part of the Creed, '*the communion of Saints;*' while no Western Creed contains the phrase, '*whose kingdom shall have no end,*' nor any mention of '*one baptism*' in connexion with 'the remission of sins.'

We may conclude then, that, before any Creed was put forward by Church authority, there existed from very primitive times some Baptismal Profession of Faith; that the foundation of these forms was those words of our Lord at the time when He appointed Baptism as the means of admission into His Church, that these words were expanded, by the necessities of the Church, somewhat more in the East than in the West, but the expansions were couched in Scripture language, and related to those matters on which the Apostles and their successors were to bear witness to what Christ had done or taught.

The Church now receives three Forms under the name of Creeds, (1) The Nicene Creed, (2) The Apostles' Creed, and (3) the *Quicunque Vult*, commonly called The Creed of St Athana-

sius; the history of each of which we will briefly examine, only remarking that in the first of these there is found, for the first time in a Creed, a departure from Scriptural language in the words '*of one substance with* the Father.' The necessity for new terms must be laid to the charge of those who developed the heretical teaching against which such terms were directed. But those teachers for a long time strove to raise an argument against the orthodox for the use of words which their own doctrine alone had rendered unavoidable.

1. *The Nicene Creed* in its earliest form was drawn up in opposition to the heretical teaching of Arius. This man was a presbyter of Alexandria, who put forward a doctrine denying the Eternal Divinity of the Second Person of the Trinity. The form in which he stated his position was this: 'The Son of God was produced from things non-existent, and there was a time when He was not, and He was of His own free will capable of virtue or vice, and He was a creature and a thing produced.' After many attempts on the part of the Bishop of Alexandria and others to convince him of his error, the Emperor Constantine the Great, in A.D. 325, summoned a council of the whole Christian Church, so that by general conference among the bishops and presbyters a remedy for this heretical teaching might be devised. This council, composed of 318 bishops, besides presbyters and deacons, assembled at Nicaea in Bithynia, whence comes the name of the confession which they put forth. The men among the members whose names are now best known were Hosius, bp. of Cordova, who presided, and whom Constantine had already sent to confer with Arius, and if possible to convince him of his erroneous opinions; Eusebius, bp. of Caesarea, who is well known as the earliest ecclesiastical historian, and from whom we derive much knowledge of what was said and done in the council; and Athanasius, who at this time was a deacon of the Church of Alexandria.

Eusebius, who, before the council met, was thought to have sympathized with Arius, tells his flock in Caesarea that he himself laid before the council a Creed embodying the doctrines which he had always believed and preached. He also gives the Symbol or Creed on which the council in the end agreed. It may be that his own form had something to do with the shape into which the Nicene Creed was brought, but of this we cannot be sure, for there were many Creeds current of a similar type. The authorized form of the Nicene Council, which Eusebius styles 'The instruction,' is this:

"We believe in one God the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ the Son of God, the only-begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father,

by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was incarnate, made man, suffered and rose the third day, ascended into heaven and will come to judge the quick and the dead. And we believe in the Holy Ghost."

Here ended the Creed proper, but it was followed by an anathema against the Arian heresy to this effect: "But those who say that there was a time when the Son of God was not, or that He had no existence before He was begotten, or that He was formed of things non-existent, or who assert that the Son of God is of a different substance or essence, or is created, mutable, or variable, these men the Catholic and Apostolic Church of God anathematizes."

To the ruling of the Nicene Council Arius and some of his supporters refused to submit, and so he was excommunicated and banished from Alexandria. He afterwards professed to have modified his opinions, and a statement of this change was accepted by a council of Jerusalem A.D. 335, but both he and his party still continued to oppose the Symbol put forth by the bishops at Nicaea. Councils were held by the Arians, who at one time were supported by the influence of the Emperor Constantius, and various substitutions were suggested to get rid of the phrase, '*of the same substance*,' which the Nicene Fathers had judged to be the best expression for opposing the subtleties of the heretical teaching. Beyond this special term there is nothing in the Creed of Nicaea which is not found in some of the Creeds which preceded it, nearly all its words occurring in the forms given by Irenaeus and Tertullian. The orthodox party therefore adhered faithfully to what had been set forth by the 318 bishops, and though Arianism made its influence widely felt, there was nothing which called for the summoning of another general council till the year A.D. 381. About that time Macedonius, who had been bishop of Constantinople, put forward a doctrine which denied the Divinity of the Holy Ghost. The Emperor Theodosius therefore called a general council at Constantinople, and it is usually said that the final clauses of the Nicene Creed, which among other things express distinctly the Divine nature of the third Person of the Trinity, were then added to the original form.

This statement, however, requires examination. For we find the expanded form, which we now use as the Nicene Creed, in a work written by Epiphanius seven years before the Council of Constantinople. So that if it were accepted by that council, the enlarged Creed was not prepared by the Fathers there assembled. But it is extremely doubtful whether any symbol at all was set forth at Constantinople. None of the three early ecclesiastical historians, Socrates, Sozomen, and Theodoret, make mention of one, but all speak of adherence to the evangelic faith

ratified at Nicaea, and, if the longer form of the Creed was at all employed, it seems likely that it was regarded as the veritable Nicene Symbol. But it has become a practical certainty that the Nicene Creed in the form in which it is found in our Liturgy cannot be assigned to the Constantinopolitan Council at all. In all the allusions which can be found between A.D. 381 and A.D. 431 (the date of the Third General Council held at Ephesus) we find only the Creed of Nicaea, simple and unextended, spoken of as the symbol which had the authority of the Church.

Beside this, just before the Council of Ephesus, Cyril, archbishop of Alexandria, who presided when that council was held, had cause to address a letter to Nestorius, on account of whose heresy (in teaching that in Christ were two persons, one the Son of God, the other the Son of man) the council met, and in it he gives the Creed still in the simple form set forth at Nicaea. When the council came together the same Creed was read, and throughout all the sessions no other document was put forward as authoritative. Nestorius refused to appear, but the Fathers assembled recited as their profession of faith the Creed "set forth by the 318 holy bishops who were gathered by Constantine of blessed memory in the metropolis of Nicaea." We may add to this that in all the versions of the proceedings of the Ephesian Council no translation appears of any Creed but the unenlarged Nicene. Nor is any other form of Creed quoted or alluded to in the succeeding twenty years, after which time we find the enlarged Creed brought forward at the Fourth General Council, held at Chalcedon A.D. 451. But it is important to notice that it was not without some murmuring that it was then accepted.

The Council of Chalcedon was assembled to combat the errors of Eutyches, the archimandrite of Constantinople. He, in opposing Nestorianism, fell into an opposite heresy, and refused to recognize in Christ the two natures, human and divine. At the opening of this council, the acts of the previous council at Ephesus were read, and among them the simple Nicene Creed. But some members hereupon called out that the simpler form had been extended by succeeding councils, and said that to the words which the holy Fathers of Nicaea used, "He was incarnate," the Fathers who came afterwards had added, "Of the Holy Ghost and Mary the Virgin."

This addition was objected to, as not having the authority of the Church, by a great number of those who were met together. It was therefore ordered by the president, Cyril, that the Fathers should each write down the form of faith which he had received and taught, and these were recited at the opening of the second session. First Eunomius, bishop of Nicomedia, recited the Nicene Symbol, which was at this time styled 'an exposition.' When it was ended, all the bishops exclaimed, "This is the

faith of the orthodox, in this we all believe, in this we were baptized, in this we baptize. Thus taught the blessed Cyril. This is the true faith, this is the eternal faith. We all thus believe."

Then a request was made that the exposition of the 150 Fathers of Constantinople might be read, and it was read by Aëtius, archdeacon of Constantinople. But it was received with none of the enthusiasm which greeted the older symbol, and no mention was made of its use as a baptismal Creed, the heading only stating that it was set forth *in harmony* with the holy and great Synod at Nicaea. As the council proceeded, in the fourth session, both the Nicene and Constantinopolitan Creeds were alluded to; and in the fifth session, when the Nicene Symbol was repeated, there were added to it in their proper places the four clauses, 'Of the Holy Ghost and the Virgin Mary,' 'He sitteth at the right hand of the Father,' 'Whose kingdom shall have no end,' and after the mention of the Holy Ghost, 'Lord and Giver of life.' Afterwards, and again by Aëtius, the full Constantinopolitan Creed was read; but in the sixth session, in the allocution of Marcianus the emperor, mention was only made of the Nicene Fathers and their Creed.

It appears, then, that at the time of the Council of Chalcedon the Niceno-Constantinopolitan Creed was far from attaining general acceptance. We know from Epiphanius that it was in existence before the date of the Council of Constantinople in A.D. 381, but we have no certainty that it was put forward as a Confession by that council. It certainly was entirely ignored by the Fathers assembled at the Council of Ephesus. It seems most likely, therefore, that it was a profession received among the Churches in the patriarchate of Constantinople, but at first not more widely circulated; and that it was only brought into prominence at the Council of Chalcedon by those who came from Constantinople, or from the Churches in immediate connexion therewith, whose desire, as we may gather from other proceedings in this Fourth Council, was to extol as much as possible the Holy Church of Constantinople. Afterwards the longer Creed was frequently brought forward in synods and councils, and by A.D. 540 it had become the generally-accepted form, as we may gather from a letter (xv) of Pope Vigilius of that date.

This extended Creed is very nearly the form which is found in our Communion Service, only one addition having been made by the Churches of the West, but that, in its results, of a very serious character. In the Western Churches the Creed was used in a Latin translation, and it was in this version that the addition now to be noted was made. In A.D. 589 there was summoned in Spain the Third Council of Toledo. It was convened by Reccared, king of the Goths, to give effect to the national renunciation of Arianism. The king, addressing the assembled bishops, recited a sort of Confession of Faith, in which occurs the follow-

ing sentence: "The Holy Ghost must also be confessed by us, and we must preach that He proceeds from the Father *and from the Son*, and is of one substance with the Father and the Son." He then went on to declare, in the name of himself and his people, their adherence to the doctrines which had been set forth by all the four councils; and quoted as embodiments of these doctrines, first, a Latin version of the simple Nicene Creed, with the anathemas, and then a similar version of the Creed of Constantinople, but with the words 'et Filio,' *and from the Son*, added then for the first time, so far as we know, to the article on the Procession of the Holy Ghost. It seems hardly likely that the members of this synod knew that they were adding anything to the earlier setting-forth of the Faith, for we have no notice of any discussion, nor is mention made of any dissentient voice. The Creed was accepted with the greatest joy by the whole assembly. It is therefore more reasonable to suppose that, though we have no record of any earlier meeting where this form of Creed was used, it was already current in the West before A.D. 589.

For in other Western councils it soon comes into notice, as at the Synod of Heathfield, A.D. 680, of which mention is made by Beda in his *Ecclesiastical History*. But before the end of another century this 'Filioque' clause (as it came to be called) began to produce its effect in a dissension between the Greek and Latin Churches; a breach which, alas! continues to this day. We first hear of it as a matter of division in the Council of Gentilly, A.D. 767, where some representatives of Constantine Copronymus reproached the Western Church concerning this addition to the primitive Creed. This was in the reign of Pepin, king of France, whose son, Charles, known afterwards as the Emperor Charles the Great, became the staunch upholder of this inserted clause concerning the double Procession. His zeal was roused into activity through the following circumstances:—Tarasius, patriarch of Constantinople, in a letter to his bishops and clergy, had given a form of Creed in which it was said, "The Holy Ghost proceedeth from the Father *by* the Son." Of this form it appears that in A.D. 787 Hadrian the pope had declared his acceptance, and thereupon Charles addressed a remonstrance to the pontiff against such erroneous doctrine as that which declares "that the Holy Ghost proceeds not from the Father *and* the Son, *according to the Faith of the Nicene Symbol*, but from the Father *by* the Son."

The pope defended what he had done by quotations from the writings of the Fathers, but, strange to say, he never points out that the words "and from the Son" are not in the original Nicene Creed, although Charles had appealed to that Creed as his authority. But we can hardly doubt, whatever may have been the knowledge or ignorance of Charles himself on this point, that the clergy who were about him were well aware that

the 'Filioque' formed no part of the primitive Creed. In spite, however, of the pope's authorities, the Western Churches in which the influence of Charles was most powerful, continued to use the same expression, and before the close of his reign the rupture had begun to make itself apparent.

In A.D. 809, Charles assembled a council at *Aquis-Granum* (afterwards *Aix-la-Chapelle*), to discuss this question of the Procession of the Holy Ghost. The circumstances which made it needful were the following. Some Latin monks in the convent on Mount Olivet used the Nicene Creed with the addition of the 'Filioque,' and for this they were attacked as heretics by one John, a monk of Jerusalem. They appealed to the pope, and desired also that Charles (now the emperor) should be informed of their trouble, because they had heard the Creed, in the form now objected to, sung in the Imperial Chapel, and because it was found in that form in some books which they had received from the emperor. In consequence of this, the pope, Leo III., communicated with the emperor, and the result was the gathering of the council at Aquis-Granum. The decision of the council was, as might have been expected, in favour of the addition; but when a deputation of the members came to the pope, he, though admitting the truth of the doctrine, yet advised that the clause should be expunged from the Creed; and that he might record publicly his testimony to the earliest form of the confession, he caused two silver shields, with the primitive Creed engraved thereon in Greek and in Latin, to be fixed up in the Basilica of St Peter. We may conclude, therefore, that up to the time of Leo III., though the 'Filioque' was accepted in the Churches of Spain, Gaul, and Germany, the Roman Church had not sanctioned the insertion. But before another fifty years passed by, in the pontificate of Nicolas I., we find that at Rome, too, the additional phrase was accepted; and it has since that time continued to be a cause of division between Eastern and Western Christendom.

With reference to the use of the Creed in the services of the Church, we find that in the East it was first ordered to be repeated at every service by Timothy, archbp. of Constantinople, in the reign of the Emperor Anastasius, A.D. 491—518, and that Peter Fullo, bishop of Antioch (A.D. 488), ordered its regular recital in the churches of that patriarchate. It does not appear to have been regularly introduced into the services of any of the Western Churches till the Third Council of Toledo, A.D. 589. From Spain, the custom of using it in the office of Mass extended into Gaul, and at a later date was adopted by the Church of Rome; for we find that the Emperor Henry II. of Germany prevailed on Pope Benedict VIII. to introduce the Creed into the service after the reading of the Gospel. And as the Creed of the Roman Church had already been augmented by the 'Filioque'

clause, we may feel sure that form was what was chanted in the public Mass when Pope Benedict consented to its use.

II. The investigation of the history of *The Apostles' Creed* differs greatly in character from all that concerns the Nicene Symbol. There we could trace each step in the enlargement and use of the Creed, but we have no such clear evidence to bring forward about the Apostles' Creed, and no sanction of any council either for its form or its employment. We meet it, first of all, in the exact form in which we now have it, in the writings of Pirminius, an ecclesiastic who lived about the middle of the eighth century, and though we can find much of it in combination several centuries before that date, yet it was for all this time in a state of modification, one portion being changed or enlarged in one Church, and others in another.

We have already mentioned that the basis of the primitive Creed must have been the words of our Lord at the institution of the Sacrament of Baptism. And in some of the Baptismal Creeds that have come down to us we have very little more. Thus, in the works of Vigilius, bishop of Thapsus in North Africa (A.D. 484), we are told that the Creed which the candidates for Baptism recited was: "I believe in God the Father Almighty, and in Jesus Christ His only-begotten Son, and in the Holy Spirit." And in the Church of Hermiane, in the same district, we find mention of an equally brief Baptismal Creed in use about the middle of the sixth century. But there were in existence, side by side with these shorter forms, other Creeds of a more expanded character, and which contained a great deal of the language of the Apostles' Creed. An interesting example of such a longer Creed, side by side with the short form, exists in the works of the same Bishop of Hermiane, who preserves the short Creed just alluded to. It ran thus, "We believe in one God the Father Almighty, and in one Lord Jesus Christ His Son, born of the Holy Ghost and the Virgin Mary: He was crucified under Pontius Pilate and buried, the third day He rose from the dead; He ascended into heaven, sitteth at the right hand of the Father, whence He shall come to judge the quick and the dead." After this the bishop adds, 'and so forth.' But it will be seen that such longer Creeds existed in much earlier times if we compare the Apostles' Creed with those portions of the Creed of Irenaeus and Tertullian which correspond thereto. The former of these, though put forth in Southern Gaul, was of Eastern origin, and therefore comes to us from a source where the Creeds were expanded at a very early date. Tertullian's is the Creed of the Churches of Northern Africa at the close of the second century, and when we consider the intimate communication which then existed between that country and Italy, we may feel sure that it is in form not much unlike the Roman Creeds of the same date, if we were able to produce them.

	Apostles' Creed.	Creed as given by Irenaeus. A.D. 170.	Creed as given by Tertullian. A.D. 200.
1.	I believe in God the Father Almighty, Maker of Heaven and Earth:	I believe in one God the Father Almighty, who made heaven and earth...	I believe in one God, the Creator of the world, who produced all out of nothing:
2.	And in Jesus Christ His only Son our Lord,	And in one Jesus Christ the Son of God,	And in the Word, His Son,
3.	Who was conceived by the Holy Ghost, born of the Virgin Mary,	Who was made flesh.	Who through the Spirit and power of God the Father, descended into the Virgin Mary, was made flesh in her womb and born of her:
4.	Suffered under Pontius Pilate, was crucified, dead, and buried,	And [I believe] in His suffering,	Was fixed on the Cross; was dead and buried;
5.	He descended into Hell; the third day He rose again from the dead,	and in His rising from the dead,	rose again the third day;
6.	He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;	And in His Ascension in the flesh,	Was taken into Heaven and sat down at the right hand of God.
7.	From thence He shall come to judge the quick and the dead.	And in His coming from Heaven that He may execute just judgement on all.	He will come to judge the wicked to eternal fire.
8.	I believe in the Holy Ghost;	And in the Holy Ghost.	And [I believe] in the Holy Spirit sent by Christ.
9.	The Holy Catholic Church; The Communion of Saints;		
10.	The Forgiveness of sins;		
11.	The Resurrection of the body,	And that Christ shall come from heaven to raise up all flesh...and to adjudge the impious and unjust...to eternal fire and to give to the just and holy immortality and eternal life.	And that Christ will, after the revival of both body and soul with the restoration of the flesh, receive His holy ones into the enjoyment of life eternal and the promises of heaven.
12.	And the Life everlasting.		

We can see at once from this comparison that a very large portion of the substance of the Apostles' Creed was comprised in forms of Creeds current before the close of the second century. To trace the manner in which this the Western Creed assumed its present form will carry us forward for more than 500 years beyond that date, and this inquiry makes it necessary to allude to a great number of Creeds which during so long a period were in use in different portions of Western Christendom. The simplest

of these forms to which it seems useful to revert is that of Cyprian, bishop of Carthage A.D. 250. From his writings we gather that a Creed then used embraced the following articles, which are numbered to indicate their place in the complete form of the Apostolic Creed:

(1) I believe in God the Father.
(2) In Christ the Son.
(8) In the Holy Ghost.
(10) The forgiveness of sins.
(12) The life everlasting.
(9) Through the Holy Church.

Advancing ten years we are able, in A.D. 260, to quote a Creed set forth at Rome by Novatian, who, though he caused a schism in the Church, yet did so, not through any errors of doctrine which he maintained, but by his advocacy of a stricter form of discipline. His confession of faith may therefore be taken as orthodox, and is valuable as the earliest link which connects the Creed with the Roman Church. It contains the following articles:

(1) I believe in God the Father Lord Almighty,
(2) In Jesus Christ the Son of God, our Lord God,
(3) And in the Holy Ghost.

We have then to pass over eighty years before we come upon a Western Creed to which we can attach much confidence. In A.D. 341 Marcellus, bishop of Ancyra in Galatia, was an exile at Rome, having been banished through the influence of the Arians. To testify to the purity of his faith he set forth a Creed in a letter to the Pope Julius I. Being a Greek, his form was probably written in that language, and it is in Greek we have received it. As after such a testimony the exiled bishop was admitted to communion by the pope, we may fairly conjecture that the Creed which he has given was in harmony with that of Rome; and it is most likely that Marcellus, who had lived already a year and a quarter in Rome when his letter was written, conformed his language as much as possible to that of the Western Church. When translated, the Creed of Marcellus is a very near approach to the Apostles' Creed in form. It runs thus:

(1) I believe in God Almighty,
(2) And in Jesus Christ, His only-begotten Son, our Lord,
(3) Born from the Holy Ghost and Mary the Virgin,
(4) Crucified under Pontius Pilate and buried.
(5) And on the third day He rose again from the dead,
(6) Ascended into heaven and sitteth on the right hand of the Father,
(7) From thence He shall come to judge the quick and the dead.

(8) And in the Holy Ghost.
(9) The holy Church,
(10) The forgiveness of sins,
(11) The resurrection of the body,
(12) The life everlasting.

We cannot say positively that this was the Roman Creed, but we have a strong confirmation that it was so in two forms which come before us fifty years afterwards. At that time (A.D. 390) lived Rufinus, a presbyter of Aquileia, in Italy, and in a commentary on the Creed which he has left us he gives two forms, one as the Creed of Aquileia, the other as that of Rome. In the former Church, he tells us that the Patripassian doctrine prevailed, which taught that God the Father suffered at the Crucifixion; to counteract which error the words 'invisible and impassible' were inserted in the first article. The Aquileian Creed also contains the words, 'He descended to hell,' and, because of some controversy concerning the nature of the resurrection, the eleventh article took the form, 'the resurrection of *this* body.' But in what Rufinus gives as the Roman Creed these additions and alterations do not appear, and in neither Roman nor Aquileian form is mention made of 'the life everlasting.' Yet it will be seen in the table which follows that in A.D. 390 the Creed of Rome was very like that given in Greek by Marcellus half a century earlier.

About this time lived and laboured in Northern Africa Augustine, bishop of Hippo. Among his writings there remain many sermons delivered to the catechumens previous to their baptism, and though he does not recite in them any complete form of Creed, yet it is not difficult to collect out of the sermons what were the words of the Creed which was then used; and in it we find the word 'suffered' introduced for the first time before 'under Pontius Pilate,' while the phrases 'And *in* (not *on*) the Holy Ghost' and 'the life everlasting' appear as they first stood in the African Creed of Cyprian.

We next turn to the form of Creed as found in the writings of Nicetas, bishop of Remesiana in Dacia c. 400. It includes '*creator of heaven and earth, suffered, dead, catholic, communion of saints*' and '*life everlasting.*' These phrases are reproduced in the Creed of Faustus of Riez, c. 450, who also adds '*was conceived.*' A Creed of St Jerome has recently been discovered by Dom Morin, which includes '*was conceived, descended into hell, catholic, communion of saints.*' This implies that the Creed of the Danube lands (Jerome was born in Pannonia) contained the above additions at the end of the fourth century.

In the seventh century we find these changes in a Gallican Sacramentary, c. A.D. 650, bringing the Western Creed very nearly to its present shape. In the Creed there given the first

article incorporates the addition of the words '*Maker of heaven and earth*,' and 'He descended *into* hell' is the form of the first half of the fifth article. Each of the Creeds given above comes a little nearer than those which preceded it to the words which now are used in the whole Church of the West. But in each there is some slight variation. The exact words of the Apostles' Creed are first found in a work by Pirminius, a bishop who laboured in France and Germany about A.D. 750, and he states that it was then used in the Baptismal Service. But though the exact form of the present Creed was not reached till so late a date, it will be seen from the accompanying table that the additions after the time of Rufinus (A.D. 400) were not very important. The portions of the ultimate Creed are marked in the table with capitals where they appear for the first time, only in the Creed of Marcellus it must be remembered that being written in Greek it cannot be exactly compared with the Latin forms, though it accords very closely with the Creed of Rufinus..

The way in which the Apostolic Creed was introduced into the daily services of the Church cannot be very clearly traced. It had evidently secured a recognized place in the Divine Office early in the ninth century, for Amalarius, a deacon of Metz, who wrote at that time, in treating of the office of prime, says, 'After the Lord's Prayer there follows our Belief which the holy Apostles drew up.' Of its more extended use we have no trustworthy record, but it is clear that for some time the form given in Pirminius was not universally used, and only remains to us now through the survival of the fittest. For in A.D. 960 Ratherius, bishop of Verona, had to direct his clergy to use the form of Creed given in 'the corrected psalters;' and English Creeds can be found, even down to the fifteenth century, in which the word 'Catholic' does not appear.

The following table is intended to make clear the various stages in the formation of the present text of the Apostles' Creed. In the uppermost line (numbered IX.) it is given as first found in the *Scarapsus* of Pirminius, A.D. 750. Then follow, in lines numbered from I. to VIII., the various forms which, between A.D. 250 and A.D. 650, record for the first time any portion of the now-accepted words. When any portion of the Creed appears for the first time, it is printed in Capitals: when a blank space is left in any column, it signifies that the words which are ultimately found in Pirminius did not occur in the Creed at that date. The sign („) implies that the words which appear next above in that column are to be read there also.

FORMATION OF THE APOSTLES' CREED.

I believe

		Articles 1.			2.		
IX.	Apostles' Creed as first given by PIRMINIUS A.D. 750	In God the Father	Almighty	Maker of Heaven and Earth	and in Jesus Christ	His only Son	our Lord
I.	CYPRIAN A.D. 250	IN GOD THE FATHER			IN CHRIST	the SON	
II.	NOVATIAN A.D. 260	,,	Lord ALMIGHTY		In JESUS Christ	the Son of God	OUR LORD God
III.	MARCELLUS A.D. 341	In God	Almighty		AND in Jesus Christ	His only-begotten Son	our Lord
IV.	RUFINUS of Aquileia C. A.D. 400	In God the Father	,,		,,	HIS ONLY Son	,,
V.	AUGUSTINE Bishop of Hippo C. A.D. 400	,,	,,	maker of all things	,,	,,	,,
VI.	NICETAS of Remesiana C. A.D. 400	,,	,,	MAKER OF HEAVEN AND EARTH	,,	His Son	
VII.	FAUSTUS Bishop of Riez C. A.D. 450	,,	,,		,,	,,	,,
VIII.	SACRAMENTARIUM GALLICANUM C. A.D. 650	,,	,,	,,	,,	His only-begotten eternal Son	

Art. 3.				4.				
who was conceived	by the Holy Ghost	Born	of the Virgin Mary	suffered	under Pontius Pilate	was crucified	dead	and buried
			of Mary					
	from the Holy Ghost	born	and Mary the Virgin		UNDER PONTIUS PILATE	crucified		AND BURIED
WHO	BY THE HOLY GHOST	WAS BORN	OF THE VIRGIN MARY		,,	WAS CRUCIFIED		,,
,,	,,	,,	,,		,,	,,		,,
,,	from the Holy Ghost	,,	and of the Virgin Mary	SUFFERED	,,		DEAD	
who WAS CONCEIVED	by the Holy Ghost	,,	of the Virgin Mary					,,
,,	,,	,,	,,	,,	,,	,,	,,	,,

	Art. 5.				6.				
IX.	He descended into Hell	The third day	He rose again	from the dead	He ascended into Heaven	Sitteth at the right hand	of God	the Father	Almighty
I.									
II.			shall rise again	FROM THE DEAD		shall sit on the right hand		OF THE FATHER	
III.		and on THE THIRD DAY	ROSE AGAIN	,,	ASCENDED INTO HEAVEN	AND SITTETH ON THE RIGHT HAND		,,	
IV.		,,	,,	,,	,,	,,		,,	
V.		,,	,,	,,	,,	,,		,,	
VI.		,,	,,	alive from the dead	,,	,,		,,	
VII.		,,	,,		,,	,,	of God	the Father	ALMIGHTY
VIII.	HE DESCENDED INTO HELL	,,	,,	from the dead	,,	,,	,,	,,	,,

I believe

Art. 7.	8.	9.			10.	11.	12.
From thence He shall come to judge the quick and the dead	In the Holy Ghost	The Holy Church	Catholic	The Communion of Saints	The Forgiveness of sins	The Resurrection of the body	The Life everlasting
	IN THE HOLY GHOST	through THE HOLY CHURCH			THE FORGIVENESS OF SINS		THE LIFE EVERLASTING
Judge of all	,,	the Holy Church				THE RESURRECTION OF THE [illegible]	
FROM [illegible] SHALL COME TO JUDGE THE QUICK AND THE [illegible]	AND in the Holy Ghost	,,			the forgiveness of sins	The Resurrection of the flesh	the life everlasting
,,	,,	,,			,,	,,	
,,	in the Holy Ghost	,,			,,	,,	the life everlasting
,,	,,	,,	CATHOLIC	THE COMMUNION OF SAINTS	,,	,,	,,
,,	,,	,,	,,	,,	,,	,,	,,
,,	,,	,,	,,	,,	,,	,,	,,

THE ATHANASIAN CREED.

By Rev. F. E. WARREN, B.D.

We now pass on to the Creed commonly called 'The Creed of St Athanasius' or the 'Quicunque vult.' The subject is of importance, partly because of the attacks made on the Creed in various quarters, partly because of the late origin and date erroneously assigned to it by eminent theological writers in comparatively recent times.

It has been asserted that this Creed originated in the early years of the ninth century, having been constructed by Paulinus, Patriarch of Aquileia, who took the *nom de plume* of Athanasius, the damnatory clauses being probably the handiwork of no less a person than the emperor Charlemagne himself[1].

It has also been asserted that it was composed rather later in the ninth century, between 813—870 A.D., about which latter year it appeared for the first time in all its fulness in the Prayer-Book of Charles the Bald[2].

An eminent writer stated that:

"The whole evidence seems to show that the Quicunque "was completed in the Province of Rheims between the years "860 and 870; and that when completed it steadily and gradually "gained favour[3]."

Now the plain answer to all these statements lies in the fact that there are in existence six (or more) MSS. which contain the Athanasian Creed, and which were indubitably written in the eighth century. A single eighth century MS. would have been sufficient to shatter the above theories, but there are six. They are:—

1. Paris, MS. Bibl. Nat. Lat. No. 13159. A Gallican Psalter written between 795—800[4].

2. Paris, MS. Bibl. Nat. Lat. No. 1451. A collection of Canons written in 796[5].

[1] So Rev. E. S. Ffoulkes, in *The Athanasian Creed*, London, 1871, pp. 227, 239—40, 267—8.

[2] So Professor J. R. Lumby in the *Prayer-Book with Commentary*, S.P.C.K., London, 1891, p. 81.

[3] So Professor C. A. Swainson in *Nicene and Apostles' Creeds &c.*, London, 1875, p. 447.

[4] Described by A. E. Burn in *Texts and Studies*, Cambridge, 1896, Vol. IV. no. 1, p. xix.

[5] *Ib.*

3. Paris, MS. Bibl. Nat. Lat. No. 4858. A Latin Translation of the Chronicon of Eusebius. 8th cent.[1]

4. Milan, MS. Cod. Ambros. O. 212, *sup.* A MS. once at Bobio, and perhaps written in Ireland or England. 8th cent.[2]

5. Munich, Cod. Lat. 6298. 8th cent.[3]

6. Codex Corbeiensis, S. Germain 257. 8th cent.[4]

Service-books of the Breviary type (or indeed of any type) earlier than the eighth century are extremely rare. One such is the Antiphonary of Bangor[5]. It does not contain, certainly, the Athanasian Creed, but, then, it also does not contain many other well-known devotional forms; *e.g.* it does not contain the Magnificat. A negative argument based upon a service-book of this kind is valueless. It is necessary to say this because Professor Swainson lays stress upon the absence of the Quicunque from the Bangor Antiphonary[6]. There is a MS. Psalter now in the Library of the Royal Irish Academy at Dublin, formerly assigned to the sixth century, and called the Psalter of St Columba[7]. Unfortunately it is mutilated at the beginning and the end, and whether it once contained any Canticles or Creeds can never be known. It certainly does not now. There is also a sixth century Psalter in the Vatican, containing fourteen Canticles, without either Benedictus or Nunc Dimittis. It does not contain the Athanasian or any Creed[8]. But no argument can be based upon these omissions.

There is external evidence for the early date and existence of the Athanasian Creed of a different yet of a satisfactory kind.

A Canon of the Gallican Council of Autun in 667 enacted that any Priest or Deacon who did not know the Athanasian Creed by heart should be censured by the Bishop[9].

Large quotations are made from it in the Canons of the Fourth Council of Toledo in Spain in 633; and Isidore, Archbishop of Seville, who presided over that Council, refers to it twice, explicitly, in his own writings[10].

Internal evidence points to an earlier date still. It points to the Creed having originated, at least as early as the fifth century, in Gaul, and most probably in Southern Gaul, in the famous Monastery of Lerins, situate in the little island of that name, not far from the town of Cannes, in the Mediterranean Sea. It is

[1] *Ib.* p. xx. The Creed here is torn off at the end of verse 11.
[2] *Ib.*
[3] Burn (A. E.), *Introduction to the Creeds*, pp. 189—191.
[4] *Ib.* p. 312.
[5] Edited for the Henry Bradshaw Society. Part i. in 1892; part ii. in 1895.
[6] *The Nicene and Apostles' Creeds*, London, 1875, p. 329.
[7] National MSS. of Ireland, Dublin, 1874, Part i. Plates iii. and iv. It is a seventh century MS.
[8] Cod. MS. Vatic. Alex. xi.
[9] 'Idem S. Athanasii presulis.' Burn (A. E.), *The Athanasian Creed &c.* p. lxxviii.
[10] *Ib.* p. lxxix. &c.

impossible to reproduce here all the evidence, both internal and external, which exists for this conclusion as to place and date. Suffice it to say that this conclusion is now generally admitted, both by defenders and opponents of the Creed, and of its use in services of the Church of England[1].

The authorship of the Creed is unknown. It is certain that it is not the composition of St Athanasius, being essentially a Latin document, and of Western origin; and no early Greek copy of it being found either amongst the works of St Athanasius or elsewhere. It has been attributed with various grades of probability, or improbability, to Caesarius of Arles, *ob.* 543; Vincentius of Lerins, *ob.* 450; Hilary of Arles, *ob.* 449; Honoratus, founder of Lerins, afterwards Bishop of Arles, *ob.* 429; and to certain other persons whose date or nationality renders it so improbable that they can have composed the Creed that it is hardly worth while even to mention their names here.

Use of the Creed. In the Church of England before the Reformation it was said daily at Prime; but as the vast majority of people did not go to the early service of Prime, and as the Creed was recited like the rest of the service in Latin, it must have been unfamiliar, if not unknown then to most lay people. It is, however, occasionally to be found in late Primers, *e.g.* in two Sarum Primers, in Latin and English, Grafton's edition of 1537, and John Mayler's of 1541, where its title is, "The Symbol or Creed of Athanasius daily read in Church." In the first reformed Prayer-Book of 1549 it was ordered to be said at Matins after Benedictus on the six great festivals of Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity Sunday. In the second Prayer-Book of 1552 seven Saints-days were added to the list, and the number of times it was to be said was raised to thirteen, at which it has remained ever since; the only change being that at the last revision of 1662 it was ordered to be said instead of, and not as well as, the Apostles' Creed.

In the Roman Catholic Church, now, this Creed is said once a week, on Sundays only, at Prime. Prime may be theoretically an open service, but it is practically an exclusively monastic or clerical service. Roman Catholic lay people, as a general rule, do not attend Prime; and therefore the Athanasian Creed becomes a Creed unused by the majority of Roman Catholics; we do not say that it is unknown, because it is printed with an English translation in some popular Roman books of Devotion, such as *The Garden of the Soul*, &c.

In the Eastern Church, this Creed is printed in some editions--not all--of the 'Horologion,' which corresponds to the Western Breviary; but there is no rubric directing its use. Its position in the Greek Church, therefore, corresponds curiously

[1] *Ib.* p. xcvi. and the Dean of Westminster (J. A. Robinson), *Some thoughts on the Athanasian Creed*, London, 1905, pp. 28, 46.

and closely to its position in the Irish Church Prayer-Book of to-day, where the Creed is still printed in its accustomed place, but the Rubric directing its use has been left out. The American Church has eliminated the Creed from its Prayer-Book altogether.

No Nonconformist body makes use of this Creed, with the single exception of the Irvingites, who recite it four times a year, viz. on Christmas Day, Easter Day, Pentecost, and All Saints' Day.

There is, therefore, no part of the Christian Church in which the Athanasian Creed is so conspicuously used as in the Church of England, and in the Scottish, South African, and Colonial Churches in communion with her.

This is not the place to discuss the attacks which have been made in recent times upon the Creed itself, or upon any part of it, or upon its use in Divine Service. The arguments of attack, and the arguments of defence, must both be omitted here. We will conclude by quoting only the Church's own estimate of this Creed, and one short passage from one of her greatest writers.

In the eighth of the Articles of Religion it is said:

"The Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and "that which is commonly called the *Apostles'* Creed, ought "thoroughly to be received and believed, for they may be "proved by most certain warrants of Holy Scripture."

Hooker, defending the Athanasian Creed and its use at length, says:

"The Creed of Athanasius, than which nothing doth sound "more heavenly in the ears of faithful men, is now reckoned "as a superfluity [*i.e.* by certain Nonconformist objectors], which "we must in any case pare away, lest we cloy God with too much "service[1]."

[1] *Eccles. Pol.* Book v. chap. xiii. § [11].

ON THE COLLECTS.

By Rev. W. BRIGHT, D.D.,

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What is a Collect? Speaking generally, it is a comparatively short prayer, more or less condensed in form, and aiming at a single point, or at two points closely connected with each other. Thus, the terser it is, and the more concentrated in purpose,—the more it is characterised by "unity of sentiment,"—the truer it will be to the type of its class: in as far as it is diffuse, it deviates from that standard. It is constructed on a plan including three necessary parts. (1) The invocation, addressed in by far the majority of cases to God the Father; there being in our Prayer-Book only three collects addressed to Our Lord, and one to the whole Trinity. This invocation often contains a reference to some Divine attribute, some manifestation of Divine mercy, some revelation of the Divine mind and will, or some fact in the economy of Divine grace; as if to remind us that a God who is really prayed to must be a God who is practically knowable and known. (2) The central element is the petition, which may occupy one or more clauses, and is often followed by a clause dwelling on the good that is expected from its success. (3) Lastly, a conclusion, ordinarily consisting of an act of faith in the mediation of Christ, but often followed by a recognition of His Divine union with the Father and the Holy Spirit. In two of the Collects addressed to Him, such a recognition supersedes the act of faith; but in the third (St Stephen's Day) a peculiar arrangement appears, and in some of the collects addressed to the Father the recognition is found alone (I. III. for Good Friday, Ascension Day, Sunday after Ascension).

We have next to ask, What is the derivation of the word? Various answers have been given; but we shall best get at the truth by observing that "collect," as we know the term, is the old Church-Latin "collecta" with its final letter cut off. What is "collecta"? An assembly of Christians for Divine worship, or the service itself performed at such an assembly. Thus it became natural to connect the word with prayers appointed for the occasion: and so in the Sacramentary, as it is called, of the great Pope Gregory, who sent Augustine and his companions to England, we see a rubric for the feast of the Purification, "Prayer at the Collecta at St Adrian." Then comes a brief prayer asking for

grace to enter into the full meaning of the solemnity. Then, "Mass at St Mary Major," with our present Purification "collect." This means that the people met at St Adrian's, and when they were thus "collected" together, a prayer was said, after which they went in procession to St Mary Major, which was the church appointed, in the language of that time, for the "station" of the day, *i.e.* where the Mass was celebrated. In two other passages of this Sacramentary, the first rubric drops "Prayer at," and reads, "Collecta at St — " or "St — ;" in each case, a prayer follows, and after it the first prayer of the Mass, celebrated at a different church. Ere long, the custom of saying a prayer "at the collecta" before proceeding to the station-church, appears to have died out, and it became usual to transfer the name "collecta" to the first prayer of the Mass itself, preceding the Epistle, as in the "Second Roman Order," which is post-Gregorian, "Then follows the first prayer, which they call collecta." Thus the term passed into the mediæval missals of England, where the characteristic prayer of the day's Mass, with other accompanying prayers, was called "collecta;" and hence comes our "Collect," applied most properly to "the Collect for the day."

It is remarkable, however, that in the ancient Gallican service-books, which are older than the Gregorian, another form of the Latin word,—"collectio,"—is used not only for the first or second prayer of the Liturgy, but in a more extended sense. We find indeed at the beginning of some of these services "Collectio," "also a Collectio," "also a Collectio." (repeated) but, moreover, "Collectio at the (kiss of) peace." "Collectio after the Sanctus." "Collectio before" and "after the Lord's Prayer." "Collectio after Communion." Elsewhere, too, these Masses exhibit a series of exhortations to prayer for a particular object, called "prefaces," and of prayers relating to that object, called "collectiones." Thus in the "Gothic" or South Gallican Missal, there are set down for Easter Even "twelve prefaces" with as many "collectiones," resembling those which are provided in two Roman Sacramentaries for Good Friday, where the prayers are called "orationes," one of them being our own second collect for that day. This Gallican use of "collectio" is illustrated by the language of Cassian, an ancient Gallican writer of the fifth century, who says that the monks of his time, when assembled for prayer, were wont to kneel for a while in silent devotion, and then to stand while the officiant "collected the prayer," *i.e.* put into words, in the name of all, what each individually had had in mind (*Institutes*, II. 7). And thus there grew up on the Continent an explanation of "collect" which suited the history of "collectio," rather than of "collecta," but which seemed to fit in well with the general character of the prayers in question, as compendious expressions of some felt religious need. Yet the

truer account of the matter, for us in England, is that which the Sacramentaries suggest, and which was substantially adopted by a mediæval writer cited in Maskell's *Monumenta Ritualia* (III. 39, ed. 2) "before this prayer ye ... gather you in onehead (unity) to pray in the person of holy Church." We may disregard, as merely imaginative, another etymology which has found favour in some quarters,—that the Collect for the day was so called as concentrating the teaching of the Epistle or Gospel.

The word is used somewhat broadly in the Prayer-Book. Beside the Collects for the day, the unvarying second and third Collects of the daily Offices which are attached to them, the "Collect for purity," the six prayers printed at the end of the Communion Office, the Communion Collect for the sick, and the Collects substituted in the Ordinal for those of the day, it is applied also to the "Prayer for all Conditions of men," to the prayer for the Sovereign preceding the Collect for the day in the Communion, to the prayer following the Lord's Prayer in Confirmation, to that which follows the Absolution in Visitation of the Sick, to the last prayer in the Burial Office (originally, indeed, designed for use at a Burial Communion), to the last prayers in the Ordinal, and to two thanksgivings for use at sea; and also, implicitly, to the prayers in the Litany, "O God, merciful Father," "We humbly beseech Thee" (rubric before the "six prayers"), and to four prayers in Public Baptism (rubric before Private Baptism). Evidently some of these so-called Collects do not really belong to the class; and they were only called so at the last revision of the Prayer-Book, when the sense of what a Collect should be had become far less distinct than in the time of Cranmer, and even learned ecclesiastical scholars like Cosin had ceased to appreciate the conciseness of the old models. At the same time, some prayers which are essentially Collects, such as "O God, whose nature," and the prayer following the versicles in the Commination, are not so named in the rubrics.

Our third question must be, What are the sources from which we derive our Collects? restricting the term, as far as possible, to prayers which can properly be thus described. The great majority of them are *substantially* prior to the Reformation; and of these all but the Churching Collect, taken from the mediæval Manual of Salisbury, and a very few others to be presently mentioned, have come down to us, in basis or in entirety, from one or another of the three ancient Sacramentaries of Rome. Some appear for the first time in the Gregorian Sacramentary; others can be traced beyond it to that which is called after Pope Gelasius, who preceded Gregory by about a century; a few can show a still higher ancestry, having a place in the fragmentary Sacramentary called the "Leonine," after Pope Leo the Great, who lived about half a century before Gelasius died, and who at any rate may reasonably be credited with a good deal of its

authorship. Let us begin at this fountain-head, and follow the stream downwards:

1. Five entire Collects are thus "Leonine," those for Sunday III. after Easter, and V. IX. XIII. XIV. after Trinity; with the first forms of those for X. and XII. It is interesting to observe that the first of these Collects has some verbal resemblance to passages in St Leo's 53d and 66th sermons.

2. The Gelasian Sacramentary hands on these Leonine Collects, and contributes the following: the second Morning Collect, a few words of the third Morning Collect, the second and third Evening Collects, the Collect, as we may well call it, "for Clergy and People," those for Sunday IV. in Advent, Innocents' Day, Palm Sunday, II. for Good Friday, the first half of that for Easter-Day, those for Sundays IV. V. after Easter, and Sundays I. II. VI. VII. VIII. XI. XV. XVI. XVIII. XIX. XX. XXI. after Trinity, with portions of X. and XII., the Collect "Assist us mercifully," and "O Lord, we beseech Thee" in the Commination.

3. We pass on to the times of Pope Gregory, and find him, as his biographer tells us, busied in revising and abridging the Gelasian collection. He retains, however, the Collects mentioned, and adds those for St Stephen, St John the Evangelist, the Epiphany, Sundays I. II. III. IV. V. after Epiphany, Septuagesima, Sexagesima, Sundays II. III. IV. V. in Lent, I. for Good Friday, the other half of the Easter-Day Collect, those for Ascension and Whitsunday, Sundays III. IV. XVII. XXII. XXIII. XXIV. XXV. after Trinity, Purification, Annunciation, St Michael, "O God, whose nature," and "Prevent us," with parts of "We humbly beseech Thee," and of that for St Paul's festival. Muratori, whose edition is the best, exhibits the Trinity Sunday Collect, and the "Collect for purity," as it is commonly called, in a sort of appendix to the Sacramentary, and does not give any place to the third Morning Collect, that for St Bartholomew, and "O Almighty Lord," which had appeared in Menard's text.

4. When the First Book of Common Prayer was compiled by Cranmer and others under Edward VI., a number of new Collects were inserted into it, together with renderings of many old ones, of which more presently. The Collects thus dating from 1549 are I. II. Advent, Christmas-Day, Circumcision, Quinquagesima, Ash-Wednesday, I. Lent, III. Good Friday (intended as a substitute for three old intercessory Collects, and containing a few words suggested by one of them), I. II. Easter, St Thomas, the first draft of that for SS. Philip and James, those for St Matthias, St Mark, St Barnabas, St John Baptist, St Peter, St James, St Matthew, St Luke, SS. Simon and Jude, All Saints, with part of those for St Paul and St Bartholomew. The great majority of the ancient Collects for those Saints' days which the new Prayer-Book retained were set aside, because

they referred to the merits or intercession of the Saints: for the same reason, when the compilers adopted and enlarged the old prayer, "We humbly beseech Thee" (which appears in the Gregorian book as a Collect for the feast of SS. Cyprian and Cornelius), "by the intercession of Thy Saints" was changed into "for the glory of Thy Name;" and "by the protection of the teacher of the Gentiles," in the Sexagesima Collect, into "by Thy power." To this Prayer-Book we also trace the third, fifth, and sixth of the Collects at the end of the Communion Office, I. and II. in Advent, the Communion Collect for the Sick, and some other prayers which are Collects merely in name.

5. The revision of this Prayer-Book in 1552 struck out three Collects which the First Book had prescribed for Christmas-Day at the "first Communion," for Easter-Day at Matins, and for St Mary Magdalene's Day, and substituted for the recently composed Collect of St Andrew another which did not refer to the legendary account of his behaviour at martyrdom.

6. The revision of 1604 added a prayer for the Royal Family, which might pass for a Collect.

7. Finally, the great revision of 1661, adopted by Convocation in December of that year, and sanctioned by Parliament in the May of 1662, produced two entirely new Collects, one for III. Advent in place of a comparatively inexpressive prayer, and one for VI. Epiphany, which previously had no special Collect. Both of these prayers, although far from being concise, are collect-like in structure, and have a melody and a dignity of their own. They stand towards the older specimens of their class somewhat as King's College Chapel towards the choir of Salisbury. The Collect for Easter Even was also inserted at this time, but is a development of, and a great improvement on, the Collect provided for that day in the Scottish Prayer-Book of 1636. (Holy Saturday had had no proper Collect in the earlier Prayer-Books.) The Gregorian Collect for St Stephen, originally addressed to the Father, was retained in 1549 as a prayer to the Son, and was greatly expanded in 1661, a clause as to "by faith beholding the glory," &c. being added, and persecution for the truth being referred to as among the ordinary conditions of Christian life.

We have now to consider the alterations made at various revisions, in the ancient Collects which were substantially retained.

A few of them are literally reproduced in English, as II. Epiphany, XIV. XVII. XXI. XXIII. Trinity, Annunciation, and the one in the Commination. Several others are rendered all but word for word. But in most cases there is, at least, some verbal amplification: and it must be remembered that not only is the Latin idiom largely different from the English, but the compact closeness and the antithetical balance which in the originals bring out the peculiar powers of Latin speech are much

less congenial to our tongue. Thus the compilers of the First Prayer-Book, and the revisers of 1661, dealt very freely with their materials, often paraphrasing, often rearranging,—smoothing down what English worshippers would probably think abrupt, elucidating by a word or two what they might not easily understand, and expanding by judicious and delicate touches what might seem too curt to be impressive. They were right, no doubt, in their main principle as to the difference between even good construing and translating, in the large sense, for such a purpose as they had in hand. But it can hardly be denied that in some instances they carried a sound method to excess, allowed too little for the intelligence of congregations, and admitted surplusage where nervous brevity would have been force. However, in many cases there has been a clear gain in the increase of "linked sweetness long drawn out," and in provision made for the unimaginative English temperament. Some instances may show where they succeeded, and where, comparatively, they failed.

The second Morning Collect would literally read, "whom to know is to live, whom to serve is to reign." This was paraphrased, perhaps with a reference to the sacred words of John xvii. 3, viii. 36. "In knowledge of whom standeth our eternal life" is clearly equivalent to "whom truly to know is everlasting life" in the Collect of SS. Philip and James. The phrase "loftiness," in the Epiphany Collect, was altered into "glorious Godhead;" and "mortify," in the Innocents' Collect, was elucidated by "and kill." The single word "enlighten," in that for St John the Evangelist, was beautifully represented by "cast Thy bright beams of light," &c. "Whose is the whole of what is best" (VII. Trinity) grew into "who art the author and giver of all good things." "Without stumbling" (XIII. Trinity) gave place to unmetaphoric words deprecating "final failure." In two Collects "Thy household" was explained to mean the Church (V. Epiphany, XXII. Trinity), although no such explanation was deemed necessary in I. Good Friday, while in V. Lent "people" was substituted for "family." The order of clauses was inverted in II. XIX. Trinity, in order to prevent the awkwardness, as it would seem to an English ear, of beginning the second half of a Collect with "because." In III. Easter, for "who are distinguished by the Christian profession," we read, "that are admitted into the fellowship of Christ's religion." The idea of defence, III. in Lent, was illustrated by "against all our enemies;" and "deliverance," in the Septuagesima Collect, was attributed to God's "goodness." The antithesis in V. Lent, "that by Thy bounty they may be governed in body, and by Thy keeping be preserved in soul," was probably thought too artificial. In II. Good Friday, for "all the orders," which had previously been elucidated by an enumeration of them in the prefatory

bidding of prayer, we have "all estates of men in Thy holy Church." The eight words of the petition in the Easter-day Collect were rendered by thirty-three in English,—not without some dilution of strength; *praeveniendo* being amplified into "by Thy special grace preventing us." The translators of this Collect, of XVII. Trinity, and of "Prevent us," did not foresee that "prevent" would come to mean "hinder." Adjectives were abundantly inserted, partly for the sake of rhythm, partly with a view to emphasis, and thus we find, repeatedly, "great, holy, mighty, merciful, evil," where the Latin has none of them: and the title "Almighty" was in several instances prefixed to the name of God. That fondness for synonymous or duplicate words, which is remarkably exhibited in the daily Exhortation, led the compilers to render single Latin words by such couples as "peace and concord," "rest and quietness," "perils and dangers," "tied and bound," "grace and power," "help and goodness," "pure and clean," "increase and multiply," "ordained and constituted," "succour and defend." So in IV. Easter the changes of this world must be called "sundry and manifold," and "fixed" becomes "surely fixed;" as in I. Good Friday "look upon" becomes "graciously behold;" and "in all things" is added to "a right judgment" as Whitsunday; and in Midlent the single Latin word which expressed the appropriate idea of a breathing time or refreshment is represented by "may mercifully be relieved." It is not clear why "right" was changed into "good" in the second Evening Collect and V. Easter; the same word (*recta*) was translated "rightful" in IX. Trinity. A literal rendering of one Gregorian Collect (II. Lent) will further illustrate this sort of expansion as the Prayer-Book version exhibits it:

"O God, who seest that we are bereft of all strength, guard us inwardly and outwardly; that we may be fortified in body against all adversities, and cleansed in mind from evil thoughts; through our Lord."

It must be owned that in one or two cases there has been contraction rather than expansion; *e.g.* in VI. Trinity the text had "affection of love."

So much as to mere superficial changes. Let us pass on to others which more or less touch the substance of the original.

To begin with, there are a few real mistakes, such as the rendering in V. Epiphany and XXII. Trinity "keep...in continual godliness," "keep...continually in Thy true religion," where it should be "preserve with continual loving-kindness," *pietas* having here the sense of fatherly affection or "pity," whereas in XXIII. Trinity it represents the filial attitude towards God, which is "piety," and "godliness" is there a true equivalent,—although the use of "devout" as a synonym in the next clause misses the point of "attend to the pious prayers," &c. In

VII. Trinity instead of "nourish us with all goodness," &c. it should be, "nourish or foster what is good in us, and by Thy loving care preserve it when thus fostered." In XXV. Trinity, as Dean Goulburn has remarked, not only are the comparatives "more readily" and "greater" effaced, but the petition is mistranslated; it should be "that they, more readily following after (seeking to secure) the effect of the Divine working (upon the soul), may obtain fuller assistance (or grants of mercy) from Thy loving-kindness." Some other changes are unfortunate: perhaps that of "temporal goods" into "things temporal," &c. in IV. Trinity may have been intended to associate the Collect with 2 Cor. iv. 18; but one does not see why "above all things" was in 1549 left out of VI. Trinity, nor why it was replaced at the sacrifice of "in all things" in 1661—the original having both phrases. The earlier or Gelasian form of IV. Advent had been a prayer to the Father: Gregory changed it into a prayer to the Son, after inserting "and come," with a clear reference to Advent: our Reformers kept "and come," yet made the prayer again address the Father. Similarly, when they took an Ascension antiphon which Venerable Bede had repeated in the last hours of his life, and turned it into a Collect for the Sunday after Ascension, they forgot that in the original the "King of glory" therein addressed was He who "ascended in triumph above the heavens." In the Epiphany Collect a beautiful antithesis has been lost, "that we who have now known Thee by faith may be led on even to behold the sight of Thy loftiness" or "majesty," alluding to 2 Cor. v. 7. "Fruition," or enjoyment, introduces a sublime idea, but not that of the "beatific vision" which will supersede faith. The Innocents' Collect has gained a reference to Ps. viii. 2, but lost (since 1661) the antithesis "not by speaking but by dying," and another of more value, "that as our tongues utter Thy faith, our lives may also confess it in conduct." Another change then made is matter of more serious regret. The Trinity Sunday Collect used to ask "that by stedfastness in this faith we may be defended against all adversities;" and mediæval versions, and that of 1549, were to the same purport. The idea was a profound and truly Christian one: a firm hold on the true faith is a real support under trouble. The revisers of 1661, apparently, did not see what was meant, and broke up the clause into two co-ordinate ones, unquestionably to the detriment of the prayer. One does not see, too, why they altered the words of IV. Easter, "who dost make the minds of all faithful men to be of one will," into "who alone canst order the unruly wills and affections of sinful men." In IV. Epiphany they struck out the old petition, "that those things which we suffer for sin by Thy help we may... overcome," and substituted a more general one, perhaps as thinking it more suitable to the commencement; and again in IV. Lent "we who

...are worthily punished" was softened into "worthily deserve to be punished." This was probably an improvement. So assuredly was the splendid expansion of the last clause of the Collect for St John's Day, "may attain to Thy everlasting gifts," into "may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life" (see above, on a previous improvement of this Collect). It is also a gain that since 1549 the Palm Sunday Collect has made mention of God's "tender love towards mankind," which St Paul calls His "philanthropy" (Titus iii. 4); that the idea of a moral or spiritual ascent has received fuller expression in the Ascension Collect, which had run, "we also may in mind dwell in heavenly places;" that XII. Trinity has come closer to the Leonine, "who givest more than we ask or deserve," and appeals to God as "more ready to hear than we to pray;" and that the Collect "Assist us," originally a prayer for persons about to take a journey, has been made applicable to all the requirements of "the way towards everlasting salvation." In II. Trinity a second mention of godly fear, and a request for protection, are improvements of 1661, when also III. Trinity was made to end, "and comforted in all dangers and adversities." The opening of VIII. Trinity up to 1661 was bald and obscure, "God, whose providence is never deceived." In IX. Trinity the reading had been "that we which cannot *be* without Thee;" and here, perhaps, the change has rather weakened the clause. In XI. Trinity, on the other hand, the present reading is far better than "that we, running to Thy promises, may be made partakers," &c. Similarly, in XIII. Trinity the reading once was, according to the Latin text, "that we may so run to Thy heavenly promises, that we fail not finally to attain the same." These Collects now enforce the truth, that faithful obedience is a condition of such attainment. In XV. Trinity, "from things hurtful" had somehow been dropped in 1549, and was replaced in 1661. In XVIII. Trinity "the infections of the devil" was then changed into a phrase more perspicuous and more comprehensive; in the same Collect "heart" had already been inserted, in allusion to Matt. v. 8. In XIX. Trinity "Thy Holy Spirit" was substituted in 1661 for "the working of Thy compassion." Previously, the Collect for SS. Philip and James contained a somewhat cold and commonplace reference to "St Philip and other the Apostles," following on "the way, the truth, and the life," and preceding the appeal to Christ's mediation. The Collect for St Paul's Day was also enriched in 1661.

It may here be observed that the revisers of 1661 took care not only to amend some faulty rhythms, and some tautological phrases or inexact constructions, which they found in the Collects of the existing Prayer-Book, but to remove almost entirely the obsolete forms. Thus "which," as a personal relative, was super-

seded by "who;"—"we be" was changed into "we are" (IV. Advent), "in the which" into "in which" (I. Advent), "Mathie" into "Matthias," "that we both follow" into "that we may both follow" (Palm Sunday), "it may please Thee" into "may it please Thee" (St Luke), "graff," "assoil," "knowledging," "inspeakable," into "graft," "absolve," "acknowledging," "unspeakable." The vocative form "O" was in several instances prefixed to "Lord," and to "God" in all but one, where those names were the initial words of the Collect. In nine Collects "Jesu" was corrected into "Jesus." "Congregation" was altered into "Church" in II. Good Friday, V. Trinity, SS. Simon and Jude: "penance" into "repentance" (St John Baptist), "where as" into "where" (IV. Easter), "love that he believed" into "love that word which he believed" (St Bartholomew). It is curious that "doubtful *in* Thy Son's Resurrection" was not corrected into "doubtful of" (St Thomas).

Not a few of the ancient Collects which have thus been preserved to us are rich in interest, historical or liturgical. The daily Collects for peace, and V. Trinity enable us to feel what Roman or Italian churchmen felt in the latter half of the fifth century, when sieges and barbaric invasions made men's hearts fail for fear,— when Rome but narrowly escaped the Huns, and did not escape the Vandals, and the Western Empire itself passed away before Odoacer, and Odoacer was overthrown by Theodoric. The Evening Collect for Peace was in the "memorial for peace" according to the "use of Sarum," and was very popular in an English form: the version given by Maskell enables us to appreciate the beauty of our own; "that in our hearts given to Thy commandments, and the dread of enemies put away, our times be peaceable through Thy defending." The prayer for Clergy and People, a true Collect in form and tone, appears in the Gelasian Sacramentary as for the use of a monastic community; "Send forth upon these thy servants," &c. and also as the post-communion Collect of a Mass for a household, "upon these Thy servants living in this house." The monastic use of it comes out more strongly in the Gregorian: "upon Thy servant *N.* abbot, and the congregation committed to him." In the Sarum rite, and in old English devotions, it became a prayer for bishops and all the congregations committed to them (Maskell, *Mon. Rit.* III. p. xxxix. 111). In the diocese of York it was a prayer for "our archbishop." When it was inserted into the Litany of 1544, the parochial clergy or "curates" were for the first time included in its scope. The second Collect for Good Friday, as we have already seen, was one of the solemn intercessory prayers offered on that day: three others, for heretics, Jews, and Heathens, are represented by the third Collect, which

exceeds them all in tender beauty. The old "Leonine" Collect for III. Easter may remind us of the ancient custom of baptizing converts at Easter. The Collect for purity used to be said privately by English priests vesting for Mass. The Collect "Assist us," as has been said, belonged to a service performed on behalf of persons about to travel abroad, in times when such an undertaking was full of serious risk. "Prevent us" was written for use on an Ember Saturday, and therefore had reference to Ordination. (Muratori, *Lit. Rom.* II. 34.)

But several of our best Collects, both ancient and modern, are yet more valuable as concentrating rich masses of theological truth. In this respect they illustrate the affinity between belief and devotion, the bearing of Christian doctrine on the motives of Christian conduct. Take that invocation in the Collect for Trinity Sunday, which impresses us like a strain of solemn music. What is its teaching? That we are to believe in the Eternal Three, yet adore Them as the "One Almighty;" that "the power of the Divine Majesty" can belong only to One God. The "Proper Preface" for the day takes these points in a different order: "Who art one God," yet "three Persons in one Substance." The Christmas-Day Collect, a masterpiece of the great workmen of 1549, sets forth two distinct and momentous truths: (1) that of the Incarnation in both its aspects, (*a*) that the Son of the Virgin is the same Person who had pre-existed as "the Only begotten Son in the bosom of the Father," (*b*) that when He "became flesh," He assumed a true human nature;—so that in one short "address" or invocation is summarized the teaching both of the Third and the Fourth General Councils: (2) the relation between "regeneration" as the basis, and "renewal" as the superstructure, of Christian life; the words, "being regenerate," &c. *i.e.* meaning, of course, "Since we *are* in the regenerate condition, and have a right to call Thee Father, carry on Thy work of grace by continually renewing our spiritual life" (compare the Easter-Even Collect). The sequence of ideas in II. Easter is precisely accurate: first comes that of Christ's atoning sacrifice, and then, in dependence on it, that of His example; neither of these without the other, but each in its own order, the second not put forward as if it were first. The efficacy of His death as a "satisfaction" for sin was brought into IV. Advent by the compilers of 1549. The Easter-Day Collect and two others have been already referred to as based on the doctrine of what is called "prevenient grace," *i.e.* that man cannot, as the Semi-Pelagians held, start himself, so to speak, in the course of obedience; there must be a movement of grace "coming before," stirring up his will, and enabling it to respond to the Divine appeal, and act on the Divine impulse. The general doctrine of the necessity of grace pervades many other Collects, *e.g.* the third Morning Collect,

that for clergy and people, I. IV. Advent, Innocents, I. V. Epiphany, Quinquagesima, Ash-Wednesday, I. II. Lent, II. IV. V. Easter, Trinity Sunday, I. VI. VII. IX. XI. XIII. XIV. XVIII. XXV. Trinity, St Andrew, Annunciation, St Barnabas, St Bartholomew, St Matthew, and All Saints, although from some of these the word "grace" is absent, as it was from the original of the Easter-Day Collect itself, which must be felt to be truly appropriate for a time of rekindled affections and renewed resolutions. The Whitsunday Collect lays stress on two gifts of the Holy Spirit, and, very instructively, gives prominence to that of "a right judgment," of that clear discernment between right and wrong which comes from "perceptions" morally "exercised" (Heb. v. 14), and without which spiritual "comfort" is unattainable.

As the Collects abound in doctrine, they are necessarily full of Scripture, insomuch that we can hardly be surprised if some have imagined them to be, etymologically, "gatherings" from the appointed Scripture-readings for each day's service. The Collects of 1661 are indeed little else than clusters of texts put into a devotional form; and the like may be said of some which date from 1549, as I. II. Advent, Circumcision, Quinquagesima, I. Easter, SS. Simon and Jude, All Saints. Beside these, there are many of the older Collects in which the Biblical element does not lie so much on the surface, but impresses itself, on examination, as characterising the whole. Most beautifully does the second Evening Collect embody our Lord's gracious words in John xiv. 27, and witness to the close relation between true peace and devout obedience (James iii. 18). The Epiphany Collect has been already noticed: even in its present altered form it reminds us of 1 Cor. xiii. 11, 12. I. Epiphany seems to say to us, "If ye know these things, happy are ye if ye do them." II. Good Friday points to 1 Cor. xii. 12 or Eph. iv. 4. IV. Easter not only (like "Assist us") recalls what is said in 1 Cor. vii. 31 and James iv. 14 on the transitoriness of things earthly, but echoes what Leighton calls "that happy word of David, worthy to be twice repeated, 'My heart is fixed.'" I. XIX. Trinity presuppose such texts as John xv. 5. II. Trinity gathers up the Scriptural teaching as to that holy fear which blends with love, and is thus distinguished from the fear that "hath torment." VI. Trinity refers to 1 Cor. ii. 9. X. Trinity affirms that truth as to the Divine prompting of all true prayers which is implied in Zech. xii. 10 and in Rom. viii. 26, 27. XII. Trinity must have been written by one who prized the gracious assurance in Isaiah lxv. 24, and responded to St Paul's experience in Eph. iii. 20. The possibility of final failure, which St Paul kept before his own mind in 1 Cor. ix. 27, is the evil deprecated in XIII. Trinity. XIV. Trinity unites 1 Cor. xiii. 13 with Luke xvii. 5; and by insisting, like IV. Easter, on the necessity of love for

God's commands on the part of those who aim at His promised blessedness, as if to say, "If you would set your heart on God's gifts, you must first set it on His will," it seems to remind us of 1 John v. 3, and withal of the affirmations of Hebrew piety in Psal. cxix. 113, 127. XVI. Trinity implies that even members of God's Church are in need of a compassion which is "new every morning," Lam. iii. 23. XVIII. Trinity not only speaks of temptation, but borrows from John xvii. 3, combining it apparently with Matt. v. 8. XX. Trinity recognises the relation of our bodies to Christian service according to Rom. xii. 1, 1 Cor. vi. 20. In XXI. Trinity the peace and quietness of mind that follow on pardon are set forth in harmony with Rom. v. 1, Heb. x. 19 ff. XXIII. Trinity takes us back to Ps. xlvi. 1. The combination of worship and helpful service, attributed to Angels in the Michaelmas Collect, is implied in Matt. xviii. 10. The Collect for purity recalls 1 Chron. xxviii. 9, Heb. iv. 13, and appears to use "perfectly" in the old Scriptural sense, in which "perfect" means "single-hearted." Three of the Collects refer to the book of Wisdom; Ash Wednesday and III. Good Friday to xi. 24, and XI. Trinity to xii. 16. Further illustration is unnecessary.

Lord Macaulay, in a well-known passage, has spoken of the ancient Collects in the Prayer-Book as having "soothed the griefs of forty generations of Christians." It would be easy to multiply testimonials to their helpfulness. No one, indeed, would say that the Collect-type of prayer could meet all the requirements of Christian devotion. There are deep needs and frequent occasions for which its restraint of expression would seem too cold, and its measured orderliness too elaborate; which crave a mode of utterance at once more free and more fervid, such as is supplied by confession or thanksgiving, litany or ejaculatory versicle, or by prolonged prayers which are as outpourings of the full heart. Yet, all this allowed for, the best specimens of the class are a goodly heritage of Western Christendom, which, for its purpose, may be set against the glowing poetry and the exuberant adoration with which, in the words of a great liturgical writer, the Eastern Church "soars" up to God[1]. Collects, very likely, would not suit the Eastern religious mind; but surely Leo the Great, or whoever it was that wrote the earliest Collect, did for Western piety a thing much greater than he knew. We can partly estimate the vast energy which he set in motion by turning over the columns of the Sacramentaries with their immense multitude of Collects, by the side of which the stores in our own Prayer-Book must needs seem most scanty, and as to which we may well regret that more use was not made of the rich variety of Sarum Collects for such seasons as Passiontide, Easter, or Pentecost. Yet taking our present Collects alone, how profound

[1] Freeman (P.), *Principles of Divine Service*, I. 274.

and far-reaching has been their effect on English religion! A really good and characteristic Collect takes hold of the hearer or reader at many points. The careful selection of words, the artistic adjustment of clauses, the melodies which haunt the ear and live in the heart, the force which comprehends so much in so little—yet more, the chastened sobriety of tone, and the tranquil solemnity which is the more pathetic for not being effusive,—these fulfil an important function in what may be called the education of the human spirit. They satisfy the sense of religious beauty; they stock the mind with holy memories; they witness for the duty of "not being hasty to utter anything" in devotion; they warn against dangerous "freedom," and check the luxuriance of devout sentiment; they hint at the vastness of Divine truth in comparison with man's attempts to speak of it; they make the soul's conscious approaches to God more steadily reverent, and therefore more healthily real. A great student of human nature, and a great master of English speech, was probably thinking of Collects when he said, "As a general rule, forms of prayer should not be written in strong and impassioned language, but should be calm, composed, and short[1]." And a thoughtful poet of our Church has put into touching words the desire to carry the Sunday Collect through the varied life of the week,

> "That so my steps may turn to practice clear,
> And 'scape those ways where feverish fancies burn,"

and described it as the constant renewal of a "tale of better things,—

> Like tune that pleased our childhood's pensive ear,"

which

> "Still as we older grow is doubly dear[2]."

For further information on the subject, and for detailed comments on the several Collects, the reader is referred to E. M. Goulburn's excellent work, in two volumes, on *The Collects of the Day*[3].

[1] Newman (J. H.), *Sermons*, I. 262.
[2] Williams (I.), *The Cathedral*, p. 13 (the Collect for the Day)
[3] London, 1883.

HOLY COMMUNION.

By Rev. F. E. WARREN.

This Service differs from all other Services in the Prayer-Book, except the Baptismal Service, in having been ordained by Jesus Christ Himself. Its essential words and actions are those appointed at its Institution, when our Saviour "took bread and "blessed it," or "gave thanks, and brake it," and gave it to the disciples, and said, "Take, eat, this is My Body which is given "for you; this do in remembrance of Me." "Likewise also He "took the cup after supper, and when He had given thanks He "gave it to them, saying, Drink ye all of it, for this is My blood "of the New Testament, which is shed for you and for many, for "the remission of sins." Such, with unimportant variations, is the account given to us by the first three Evangelists (Matt. xxvi. 26–28; Mark xiv. 22–24; Luke xxii. 19–20). St John does not record the institution, but reports a remarkable anticipatory discourse having reference to its doctrine spoken by our Saviour at Capernaum (vi. 24–65). St Paul also records the Institution, at which he was not himself present, but which was of such importance that it formed the subject of a special revelation to him in later days, for he introduces his account with these words: "For I have received of the Lord that which "also I delivered unto you," &c. (1 Cor. xi. 23).

We gather from Holy Scripture that this Service was intended to have two aspects, a sacrificial aspect as the perpetual memorial of Christ's death, and a festal aspect as the banquet of Christ's Body and Blood, which are our "spiritual food and sus-"tenance in that holy Sacrament."

In its former aspect it has been thought to be foretold by the prophet Malachi. "For from the rising of the sun even "unto the going down of the same My name shall be great "among the Gentiles; and in every place incense shall be offered "unto My name, and a pure offering" (i. 11). It was ordered by our Lord in the words, "This do in remembrance of Me" (Luke xxii. 19), and it was further explained by St Paul when he said, "For as often as ye eat this bread, and drink this cup, ye "do shew the Lord's death till He come" (1 Cor. xi. 26).

In its latter aspect it seems to be foreshadowed in the Old Testament: "Come, eat of My bread, and drink of the wine "which I have mingled" (Prov. ix. 5). It was ordered by our Lord when He said "Take, eat, this is My Body," "drink ye all of it;" and further insisted on in the solemn assurance, "Except ye eat "the flesh of the Son of Man, and drink His blood, ye have no "life in you," "for My flesh is meat indeed, and My blood is "drink indeed" (John vi. 53, 55).

This Service naturally ranked as the principal service of the Christian Church, and became exclusively entitled 'The Liturgy.' A variety of beautiful prayers and ceremonial gradually clustered round it. Five distinct families, or forms of liturgy, existed in the Early Church, the West Syrian, the East Syrian, the Alexandrian, the Hispano-Gallican, and the Roman. We must not attempt to describe the numerous points of interest in the origin, growth, and characteristics of these different Liturgies. The prevailing type of Liturgy in Western Europe in primitive times was the Hispano-Gallican, but it gradually retired before the Roman Liturgy, which was in use in England for many centuries before the Reformation, although in a much modified form, intermingled with Gallican features and peculiarities, which is known as the 'Sarum Use.'

The Communion Service in the Prayer-Book is based upon and translated from the Sarum Use, with considerable modifications and adaptations. The change was undoubtedly a great one, but it was quite within the competence of a National Church to effect it, and at least an equally great change once took place at Rome itself, when the original Liturgy, which must have been Greek, and which is probably represented in the 'Clementine Liturgy' appended to the *Apostolic Constitutions*, was exchanged for the Latin Mass[1].

The chief gains in the change in England have been:

(*a*) The substitution of the vernacular for a dead language.

(*b*) The restoration of Communion in both kinds, the administration of the cup to others than the officiating Priest having been forbidden by the Council of Constance in 1415.

(*c*) Prominence of the aspect of the Eucharist as a Communion feast; an aspect which had nearly died out, solitary Masses having become the rule, and communion of the people the exception, the very language of the Latin Service having been altered to accommodate itself to the change (Maskell, *Anc. Lit. of the Church of England*, 3rd ed., p. 194).

[1] Dr Doyle, Roman Catholic Bishop of Kildare (1819—34), speaking of the English Church said, "We prize her Liturgy as only less perfect than "that from which it has been principally extracted" (*Vindication*, p. 30). Archbishop Cranmer offered to prove that the first English Prayer-Book was the same (*i.e.* substantially) that had been used in the Church for 1500 years. Freeman (P.), *Principles of Divine Service*, 1. 9. Bp. Bull's *Works*, 206–10.

(*d*) The excision of many mediæval and objectionable additions to the Service, as, for example, the sentences in honour of the Blessed Virgin Mary inserted into the Gloria in Excelsis (Sarum Missal, Burntisland edit., p. 586), and the fabulous sequences for St Roche (*Ib.* p. 902*) and St Armagillus (*Ib.* p. 924*). Sometimes the text of Holy Scripture was tampered with as in the Epistle for the Festival of St Dionysius (*Ib.* p. 930); sometimes it was misapplied, as in the Gospel for the Assumption of the Blessed Virgin Mary (*Ib.* 870).

Without further preface we pass on to the consideration and explanation of the Service itself.

Title. Two out of the many titles borne by this Service at various times have been retained here, the first, 'The Lord's 'Supper,' being based on 1 Cor. xi. 20, the second, 'Holy Com-'munion,' being drawn from 1 Cor. x. 16.

Rubric 1. The object of this Rubric may have been partly to enable the Curate, that is, the Parish Priest, to know how much Bread and Wine he was to prepare, but it was certainly to enable him to exercise disciplinary power in the cases indicated in the next two Rubrics.

Rubrics 2, 3. The exclusion from Communion of notorious evil-doers, and of persons being in open enmity, is based on such passages of Holy Scripture as 1 Cor. xi. 27. The Ordinary to whom the case must be reported is in most cases the Bishop of the Diocese. The Canon referred to is the 109th, which explains what constitutes notorious evil living, and the course which is to be pursued by the Ordinary when persons are presented in the Ecclesiastical Courts for indulging in it.

Rubric 4. The word 'Table,' or 'the Lord's Table,' or the 'holy Table,' is borrowed from 1 Cor. x. 21, and is a recognized Liturgical term of great antiquity in both Eastern and Western Liturgies[1]. The term 'Altar' does not occur in any of the authorized formularies of the Church of England except the Coronation Service, but it is used in the formularies of the Sister Churches in America and Scotland. It was left out in the sixteenth century in order to disabuse the minds of the common people of some grossly carnal notions as to the Eucharistic Sacrifice being a literal repetition of the Sacrifice on Calvary, and to bring back to people's minds the great truth that the Eucharistic Service is a Feast as well as a Sacrifice, which the withdrawal of the cup from the laity and the solitary communion of the Priest had tended to obscure.

[1] σὴ ἁγία τράπεζα. Hammond, C. E., *Lit. E. and W.*, pp. 52, 390: or "mensa." *Leonian Sacram.* coll 388, 373, 415, &c. *Gelasian* 503, 519, 531, 603, 602, &c. *Gothicum* 625 (Murator. Edit.). *Mozarabic Missal* 565, 792, 856, &c (Migne's Edit.). For Pre-Reformation use of the words 'board' and 'mensa' in England, see *Lay Folks Mass Book*, edit. T. F. Simmons, p. 358.

The fair white linen cloth has been considered not only by mediæval ritualists, but also by modern writers of a very different school of thought, as symbolical of the linen clothes in which our Lord's Body was wound in the grave (St John xix. 40, xx. 5—7). Durandus, *Rationale*, IV. 29, 4. Guthrie, Thos., *The Gospel in Ezekiel*, 1882, p. 270.

Since the revision of 1662 the provision for placing the Holy Table in the body of the Church has become obsolete.

The attitude of standing, which the Priest is directed to assume throughout, except during the Confession and the Prayer of Humble Access, symbolizes his authoritative position as the official mouthpiece of the congregation in making a joint offering to Almighty God. The Service was commenced at the North-side by the monks of Charterhouse and Westminster, and this is the Carthusian position still.

The Rubric directs that the Lord's Prayer and Collect following (except the Amen which is printed in italics) are to be said by the Priest only.

Lord's Prayer. This position of this Prayer early in the Service was common to all the old English uses, but is unknown in the Roman rite. Maskell, *Anc. Lit.* p. 11.

Collect. The same remark applies to the next Collect, known as the 'Collect for Purity,' except that it did not occur in the Uses of York and Hereford.

Rubric. The expression 'turning to the people' implies that the Priest has been 'turning from them' before, the former being his proper attitude when he is speaking to the people in the name of God, the latter, when he is speaking to God in the name of the people.

Decalogue. In the ancient Liturgies of Gaul and Spain, and occasionally in the Sarum rite, a third Lection from the Old Testament preceded the Epistle and Gospel, and the Commandments taken from the twentieth chapter of Exodus may be regarded as the invariable Old Testament Lection of the English rite. Or they may be regarded as the old ninefold Kyrie, farsed with the ten Commandments, a tenth Kyrie being added to complete the new arrangement. The old mode of farsing was less generally appropriate and more variable. It also sometimes included a tenth Kyrie (Sarum Missal, 1861, col. 930*).

There is a special appropriateness in their introduction. The two great requisites for the worthy reception of a Sacrament are repentance and faith, and both these are publicly testified to by the position of the Commandments, followed by petitions for mercy, and of the Nicene Creed at the commencement of the Service.

In the Scottish Prayer-Book the following form may be substituted for, in the American Prayer-Book added to, the Decalogue.

"And Jesus answered and said unto him: Hear, O Israel, "the Lord our God is one God, and thou shalt love the Lord "thy God, with all thy heart, with all thy mind, with all thy "soul, and with all thy strength; this is the first and great "commandment. And the second is like unto it, namely this; "Thou shalt love thy neighbour as thyself. There is none "other commandment greater than these. On these two com- "mandments hang all the Law and the prophets.

"*People.* Lord, have mercy upon us, and write these thy "laws in our hearts, we beseech thee."

Collects. The wording of the next two Collects for the King is derived from ancient Latin sources. These Collects may seem to be awkwardly placed, and even superfluous. We probably owe their insertion to the fact that in the Sarum Missal the 'Prayers in prostration' inserted in the heart of the Canon contained Ps. xxi. and a Collect for the King; although the Canon (like our Prayer for the Church Militant) had another petition 'pro rege nostro.' A prayer for grace to keep God's commandments is an optional substitute for them in the Scottish, and a compulsory substitute in the American Liturgy.

Rubric. The Collect or Collects for the day may be followed by one of the six Collects printed at the end of the Communion Service. The permission to interpolate one of them is possibly due to a desire to perpetuate the ancient rule by which an uneven number of Collects, not exceeding seven, was directed to be used at this point in the Service.

It is a very ancient custom to sit during the reading of the Epistle, and to stand, out of reverence, during the reading of the Gospel. The ascription of praise 'Glory be to thee, O 'Lord,' followed the announcement of the Gospel, but it was not formerly the custom in the English Church to say, 'Thanks 'be to thee, O Lord,' at its close, nor has it ever been the custom to announce the conclusion, 'Here endeth the Gospel,' partly because the Gospel dispensation has no end, partly because the Gospel truths are continued in the Creed which follows.

Creed. The Nicene Creed is so called from having been drawn up at the First General Council of Nice, A.D. 325, in opposition to the heresy of Arius, who denied the divinity of the Second Person of the Blessed Trinity. It ended with the words "And [I believe] in the Holy Ghost," omitting the clause. "Whose kingdom shall have no end." The remainder is generally held to have been added at the Second General Council of Constantinople held in A.D. 381, to condemn the heresy of Macedonius, who denied the divinity of the Third Person of the Blessed Trinity.

Among the more important textual MS. variations may be mentioned the omission of the words 'God of God' as in the

earliest extant copy of the Creed in the Church of Ireland[1], and of the word 'holy' before 'Catholic and Apostolic Church,' as in the present form of Creed used in the Church of England. It is important to call attention to the latter point, as Roman controversialists sometimes base on it a charge of tampering with the Creed. The omission is entirely due to textual grounds which cannot be discussed at length here[2]. The word "holy" is absent from some ancient forms of this Creed both Eastern and Western, as in the Alexandrian Liturgy of St Mark, and in the Acts of the third Council of Toledo, A.D. 589. The faith of the Church of England is not affected by the absence of the word, which occurs as an epithet of the Church in the Apostles' Creed.

This Creed first began to be used in the Liturgy, in the Church of Antioch in the fifth, in the Churches of Constantinople and of Spain in the sixth, and in the Church of Rome, probably, in the eleventh century.

The important addition of the words "and the Son" (Filioque) to the third part of the Creed was not made till the time of Leo III., at the close of the eighth century, under pressure from the emperor Charlemagne, and without the authority of a General Council. It has never been accepted by the whole Church, and however true the doctrine which it sets forth, its introduction into the Creed, without sufficient authority, has been the cause of the schism of the Church of Christ into Eastern and Western Christendom, the most extensive division, and the most lamentable occurrence in ecclesiastical history.

Rubric 1. Banns of Marriage were ordered to be published here in the Prayer-Book of 1662. The restriction to notices ordered by royal or ecclesiastical authority, was made in order to prevent public notice being given about merely *secular* matters. Briefs, which were royal letters commanding collections for building or repairing churches, were abolished by an Act of Parliament of 9 Geo. IV. 15 July 1828.

Rubric 2. In the Roman Liturgy the Sermon follows the Gospel, but its position after the Creed, as ordered here, perpetuates the old English custom on this point. The word 'Homily' means 'a plain sermon.' Two Books of Homilies have been put forth by authority, the first in the beginning of the reign of Edward VI. (c. 1547), largely composed by Archbishop Cranmer, and Bishops Ridley and Latimer; the second in the reign of Queen Elizabeth, 1562, largely due to Bishop Jewel. Their antiquated language makes them hardly suited now for public use.

[1] *Liturgy of the Celtic Church*, p. 232.
[2] They are described in the *Ch. Quart. Review*, Vol. VIII. No. 16, p. 372

The old-fashioned custom of exchanging the surplice for the black gown before preaching receives no sanction from this Rubric; nor is there any allusion to any Prayer before the Sermon, but the use of some form of Salutation, Invocation, or Prayer seems to be appropriate, and has been very widespread, and the fifty-fifth Canon provides a lengthy form of Bidding Prayer to be used by all Preachers before their Sermons. It is now seldom heard except in cathedrals and college chapels.

Rubric 3. The proclamation of our faith in the Creed is followed by its practical exhibition in works of mercy in the Offertory, as St James says, "Faith without works is dead," ii. 20. The idea of some offering on the part of the people has always been closely connected with the Altar Service, and found expression in the words of our Lord, "Therefore if thou bring "thy gift to the altar, and there rememberest that thy brother "hath ought against thee; leave there thy gift before the altar, "and go thy way; first be reconciled to thy brother, and then "come and offer thy gift" (St Matt. v. 23—4).

The various verses of Scripture sung at this point in the old Latin Service were called the 'Offertorium,' a name perpetuated in the English word 'Offertory.' The different motives and objects for which alms are given for the aid of the poor, the support of the Ministry, &c., are illustrated by the different sentences.

Offertory. While these sentences are being read the alms of the congregation are collected by certain persons deputed for that purpose, Deacons being especially named in connection with this duty, in accordance with the original purpose of the institution of that office as recorded in Acts vi.

Rubric. The direction that the Priest is here to place the elements on the Table, implies the existence in the Chancel of some convenient ledge or table, usually called the Credence Table. A variety of Ceremonial is found in the older Liturgies accompanying the offering of the elements, and various separate forms of prayer of oblation, of which the following, occurring in our own Coronation Service, may be taken as a specimen:

"Bless, O Lord, we beseech thee, these thy gifts, and "sanctify them unto this holy use, that by them we may be "made partakers of the Body and Blood of thine only-begotten "Son Jesus Christ, and fed unto everlasting life of soul and "body."

A direction as to the character of the bread to be employed will be found at the end of the Service. There is no direction as to the character of the wine. The recent Lambeth Judgment in the Lincoln case has decided that the mixed chalice,

for which there is widespread evidence in ancient Liturgies, is lawful, if the mixing take place privately before the Service.

Prayer. The next Prayer, usually known as 'The Prayer for 'the Church Militant,' is equivalent to the 'Great Intercession' which has formed a conspicuous feature in every known Liturgy. Its title is taken and its contents are adapted from a long prayer in the older Service books entitled "A general and de-"vout prayer for the goode state of our moder the churche "mylitant here in erth." Sarum Horæ, 1531, f. LXI. Similar long prayers are found in the foreign orders of Cassel (1539) and Geneva (1545). But its position has varied. In the best known Eastern Liturgies it occurs after the Prayer of Consecration. In the Roman Liturgy it occurs partly before, partly after the Words of Institution. In the ancient Gallican and Mozarabic Liturgies it occurred in the same position which it now occupies in the Anglican Liturgy. This is one of many indications that the Reformers did not wantonly change for change's sake, but deliberately followed ancient precedent in their readjustment of certain portions of the Service which they had to translate. And as the Liturgy of the ancient British Church was either identical with or closely akin to the Gallican, in the use of our English Services we are often closer to primitive usage than we should be had our Communion Service remained unchanged.

This Prayer is divided into three main parts. (1) The oblation. (2) Commemoration of the living. (3) Commemoration of the faithful departed.

(1) The oblation is twofold, firstly, of the alms which have been collected while the offertory sentences were being read; secondly, of the bread and wine for the sacred purpose for which they are to be used. The word 'oblations' has been interpreted to refer exclusively to the latter, but it is grammatically capable of a wider sense so as to include any special offerings, other than alms, which may appropriately be made at this point in the service.

(2) The Commemoration of the living contains five subdivisions: (1) for the Universal Church, (2) for the secular rulers, from the throne downwards, (3) for the clergy, (4) for the congregation, (5) for persons in sickness, or in any form of distress.

(3) The Commemoration of the departed includes the prayer that we, together with the departed, may ultimately obtain the consummation of our bliss in God's heavenly kingdom. Some such prayer is contained in every ancient Liturgy, the present form being accurately worded so as to avoid giving any countenance to the mediæval doctrine that the faithful departed are in any place of penal or purgatorial fire or unrest.

Exhortations. The Exhortations which follow were composed in the sixteenth century, and are not drawn from any ancient source. They were necessary expositions of doctrine and exhortations to worthy reception at a time when people were for the most part very ignorant of the true nature of the Eucharistic Service, and had been accustomed to the use of a Latin Service, of which they understood not a single word. In these days of widespread religious instruction, and frequent vernacular celebrations of the Eucharist, the need of them has much decreased. Accordingly, the Rubric requiring the repetition of the whole address whenever notice is given of a celebration of Holy Communion has been allowed by general consent to fall into partial or total disuse. It is to be noted that when used, the Exhortation is to be read not along with other notices after the Creed, but "after the Sermon or Homily "ended."

1. The first Exhortation is taken largely from a book drawn up by Melanethon and Bucer in 1543, at the invitation of Hermann, archbishop of Cologne, which was again founded on a form of Service drawn up by Luther in 1533.

The last paragraph is important as indicating the circumstances under which confession to a priest is advised. In the First English Prayer-Book (1549) it ran as follows:

"And if there be any of you whose conscience is troubled "and grieved in anything, lacking comfort or counsel, let him "come to me, or to some other discreet and learned priest, taught "in the law of God, and confess and open his sin and grief "secretly, that he may receive such ghostly counsel, advice, and "comfort, that his conscience may be relieved, and that of us (as "of the Ministers of God and of the Church) he may receive "comfort and absolution, to the satisfaction of his mind, and "avoiding of all scruple and doubtfulness, requiring such as shall "be satisfied with a general confession not to be offended with "them that do use, to their further satisfying, the auricular and "secret confession to the priest; nor those also which think "needful or convenient, for the quietness of their own con-"sciences, particularly to open their sins to the priest, to be "offended with them that are satisfied with their humble confes-"sion to God, and the general confession to the Church. But in "all things to follow and keep the rule of charity, and every "man to be satisfied with his own conscience, not judging other "men's minds or consciences, whereas he hath no warrant of "God's Word to the same." The *Consultation* of Hermann was more peremptory on this point. Edit. 1547, ff. Gg. VII. to Hh. I.

2. The second and alternative Exhortation, to be used in cases of negligence of the people to communicate, was the composition of Peter Martyr, and first introduced into the Prayer-

Book in 1552. As it stood till the last revision in 1662, it contained the following remonstrance against non-communicating attendance:

"And whereas ye offend God so sore in refusing this holy "Banquet, I admonish, exhort, and beseech you, that unto this "unkindness ye will not add any more. Which thing ye shall "do, if ye stand by as gazers and lookers on them that do com- "municate, and be no partakers of the same yourselves. For "what thing can this be accounted else than a further contempt "and unkindness unto God? Truly it is a great unthankfulness "to say nay when ye be called; but the fault is much greater "when men stand by, and yet will neither eat nor drink this holy "Communion with other. I pray you what can this be else, but "even to have the mysteries of Christ in derision? It is said "unto all, 'Take ye and eat. Take and drink ye all of this: do "this in remembrance of me.' With what face, then, or with "what countenance shall ye hear these words? What will this "be else but a neglecting, a despising and mocking of the Testa- "ment of Christ? Wherefore rather than you should so do, "depart you hence, and give place to them that be godly "disposed. But when you depart, I beseech you, ponder with "yourselves from whom you depart; ye depart from the Lord's "Table, ye depart from your brethren, and from the banquet of "most heavenly food."

This passage was omitted when it was thought that there was no danger of the old error of supposing that being present at Holy Communion was as beneficial as its reception.

3. The third Exhortation, to be used at the time of Communion, was introduced into the Liturgy in 1549. A vernacular address of earlier date is printed in J. H. Blunt's *Annotated Prayer-Book*, Edit. 1884, p. 382.

The Rubric with which it is introduced refers to the now generally antiquated custom of intending Communicants being located in the chancel or in the fore-front of the nave. The Rubric after the offertory in the Prayer-Book of 1549 ordered

"Then so many as shall be partakers of the Holy Communion "shall tarry still in the quire, or in some convenient place nigh "the quire, the men on the one side, and the women on the other "side. All other (that mind not to receive the Holy Com- "munion) shall depart out of the quire, except the ministers and "clerks."

4. The Invitation, Confession, Absolution, and Comfortable Words, are a beautiful characteristic and distinguishing feature of the present Anglican Liturgy. They form a public and corporate preparation for communion on the part of the people which was unrepresented in the old Latin Service, except by the mutual and private confession and absolution of the celebrant and the assistant Ministers, or Servers, said at the commencement of

the Service on the altar steps. The abolition of the mediæval rule of compulsory private confession made it desirable to give a more congregational character to this act of penitence.

Invitation. This short address or invitation is modelled after and resembles many a similar address or 'Praefatio' found as a common feature in the ancient Gallican, but unknown in the Roman Liturgy. The "love and charity" here enjoined, were symbolised by the 'kiss of peace,' which occurred here in the Gallican, but after the Prayer of Consecration in the Roman Service. The expression "new life" does not involve an absolutely fresh point of departure at each Communion, but is the life of every earnest and baptised Christian, in which separate Communions are so many successive stages or milestones. This 'new' or regenerate life is frequently referred to in Holy Scripture (1 Cor. v. 7; 2 Cor. iii. 6, v. 17; Gal. vi. 15; Eph. ii. 15, iv. 24; Col. iii. 10). "Steadfastly purposing to lead a new life" is mentioned in the Catechism as a necessary feature in the frame of mind of a devout communicant. Most of the phrases here and in the following prayers are either directly borrowed from or can be illustrated by Holy Scripture and the primitive Liturgies, but to present this comparison throughout in detail would involve more space than is compatible with the scope and intention of these notes. The subject can be pursued further in Palmer's *Origines Liturgicæ*, vol. II.

Rubric. This Rubric is ambiguous. The first half of it orders that it is to be said by one of the Ministers [alone] in the name of the communicants, a practice observed in some churches; the second half implies that the congregation are to join with him in the repetition, the more usual and the more edifying, because the more congregational, arrangement.

Rubric. The direction that the Bishop, if present, was to pronounce the Absolution was borrowed from the Scottish Office of 1637, and was first inserted in the Prayer-Book of 1662. It should only be acted upon if the Bishop in his robes is present. It is based upon the following Rubric in the Sarum Missal: "And whosoever the priest is who is executing the office, if the "Bishop be present, let him always say the Confession, God "Almighty, &c., and the Absolution at the step of the Altar" (Edit. 1861, col. 580).

Absolution. The Absolution itself is a translation of the form used privately before the Service in the Latin rite.

Comfortable Words. The comfortable words, adopted from Hermann's *Consultation*, contain those Scriptural promises on which the Absolution, as just spoken, rests. Archbishop Hermann however placed them between the Confession and the Absolution. His selected texts were St John iii. 16; or 1 Tim. i. 15; or St John iii. 35; or Acts x. 43; or 1 John ii. 1, 2.

Sursum Corda. The following Versicles, commencing in

Latin with the words 'Sursum corda,' have formed part of every known Liturgy from the very earliest times. The mutual salutation, "The Lord be with you, And with thy spirit," was frequently prefixed to it, as in the Gregorian, but not in the Gelasian rite. It is absent from the earliest Irish Missal (*Celtic Liturgy*, p. 233).

Preface. The Preface or Thanksgiving, commencing in Latin with the words 'Vere dignum,' is an integral feature in the 'Eucharist' or 'Sacrifice of Praise and Thanksgiving,' and has been found, nearly word for word, in every known Liturgy. The words 'Holy Father,' are directed to be omitted on the one Festival of the year when the Blessed Trinity, rather than any one Person of the Godhead, is the object of the Church's adoration.

Holy, &c. The Hymn commencing 'Holy, holy, holy,' is properly entitled 'the Triumphal Hymn.' It is frequently but improperly called the 'Trisagion' or 'Tersanctus,' which is the name of another anthem peculiar to and occurring at an earlier point in the Eastern Liturgies (Hammond's Edit. pp. 28, 40). The Hymn in most Liturgies concluded with the words, "Blessed be he that cometh in the name of the Lord: Hosanna in the Highest." But the Anglican Church has the ancient precedent of the Clementine and Alexandrian Liturgies for their omission (Hammond's Edit. pp. 16, 185, 207, 218, 254).

Proper Prefaces. The Eastern Liturgies have one unvarying Preface. The number of Proper Prefaces in the earliest extant forms of the Roman Liturgy (Leonian and Gelasian), as well as in the Gallican and Mozarabic Liturgies, was enormous, every Sunday and Festival, and nearly every mass for special occasions, being furnished with one, but in the Roman Church from a very early date, and in the English Church in Norman, though not in Saxon times, the number was reduced to ten, for use on the following occasions; Christmas, Epiphany, Lent, Passion-tide, Easter, Ascension, Pentecost, Trinity, Festivals of the Blessed Virgin Mary, and of the Apostles. The number in our Prayer-Book has been reduced from ten to five, for the five chief festivals of the Christian year. The absence of any Proper Preface for Good Friday has been considered by many as an indication of the Church's intention to comply with the unanimous tradition of Christendom in not having a consecration of the Eucharist on that day. The omission of a celebration is based on two grounds, firstly, the inappropriateness of a 'sacrifice of praise 'and thanksgiving' to so mournful an occasion, secondly, the feeling that on the one day in which the Church on earth stands face to face with, and commemorates, the Sacrifice on Calvary, the Eucharistic commemoration of it should be suspended. The absence of a celebration in the Primitive Church on both Good Friday and Easter-Even was supposed to be a carrying out of our

Lord's words, 'But the days will come when the bridegroom 'shall be taken away from them, and then shall they fast' (St Matt. ix. 15).

The Proper Preface is usually directed to be said on the festival itself, and on seven days afterwards, the whole forming 'the Octave,' an arrangement probably borrowed from the Jewish custom of extending the chief festivals over a period of seven or eight days, as in the case of the Feast of Tabernacles (Levit. xxiii. 36), and of Dedication (1 Macc. iv. 56). The direction that the Preface should be used on the following week-days, taken together with the Rubric following the Gospel for the 'Circumcision of Christ,' seems to point to a daily celebration as the Church's rule, whatever difficulties may be sometimes found in carrying it out in practice.

The Christmas Day Preface is based on the Collect for Christmas Eve in the Gelasian Sacramentary.

The Easter Day Preface is taken from the Gelasian Sacramentary.

The Ascension Day Preface is taken from the Gregorian Sacramentary.

The Whitsunday Preface has been compared to a Preface for Pentecost in the Gallican Liturgy (Palmer, *Orig. Lit.* II. 124), and resembles the two Ambrosian Prefaces for this festival, but is not directly drawn from any known source. The last day of the Octave is cut off by the coincidence of Trinity Sunday.

The Preface for Trinity Sunday is taken from the Gelasian Sacramentary. This festival possesses no Octave, having been itself originally only the Octave of the Feast of Pentecost. Its dignity is marked by the naming and numbering the following Sundays after it (instead of after Pentecost), in accordance with the ancient usage of the Church of England.

We do not, &c. This beautiful prayer known as the 'Prayer 'of Humble Access' is peculiar to the Anglican Liturgy, but it has been modelled on, and its sentences and words have been carefully selected from, ancient Eastern and Gallican Liturgical sources. It also contains Scriptural references to the humble words of the Syro-Phœnician woman to our Lord about the crumbs that fall from the Master's table (St Matt. xv. 27); to our Lord's discourse in St John vi. 53, &c. about eating his flesh and drinking his blood; and in the distinction of effects attributed to the reception of the body and the blood, probably to Levit. xvii. 11, 'For the life of the flesh is in the blood, and I have 'given it to you upon the altar for your souls, for it is the blood 'that maketh an atonement for the soul.'

Consecration. The Consecration Prayer, which is the central and essential Prayer in the Service, to which everything which has gone before leads up, as it were to a climax, is divided into three parts.

(*a*) The Introduction from "Almighty God"—"until His "coming again," containing a recital of the work of the Redemption by Christ's oblation of Himself on Calvary, and of His command for its perpetual commemoration.

(*b*) The Invocation from "Hear us"—"Body and Blood." This, both as to its position and form, is borrowed from the Roman Canon. But the Invocation in the Eastern Liturgies known as 'the Epiklesis' expressly invokes the agency of the Holy Ghost, and is placed after instead of before the words of Institution; and is regarded by Eastern Divines as effecting the Consecration of the elements. It has been retained in the Scottish and American Liturgies, in the former in these words:

"And we most humbly beseech thee, O merciful Father, "to hear us, and of thy Almighty goodness vouchsafe to bless "and sanctify with thy word and Holy Spirit these Thy gifts "and creatures of bread and wine, that they may become the "Body and Blood of Thy most dearly-beloved Son."

The words 'creatures of bread and wine' occur in 'A neces-'sary doctrine and Erudition for any Christian man,' commonly known as the King's Book, A.D. 1543. "But in this most high "sacrament of the altar the creatures which be taken to the use "thereof as bread and wine, &c." (Reprint, London, 1895, pp. 42—3). A similar expression is found in the Mozarabic Liturgy: "ut his creaturis superpositis altario tuo sanctificationis "munus infundas." (Migne, *Pat. Lat.* Tom. LXXXV. col. 650. See also coll. 189, 727, 891. Compare 1 Tim. iv. 4.)

(*c*) The recital of the words and actions of the Institution accompanied by the prescribed manual actions on the part of the Priest. This is an essential feature in every Liturgy, there never having existed any without it, or in which there are not grounds for believing that it once did form a part. The words "which is "given for you" after "this is My Body," are not in the Roman Canon, but were added by our Translators in accordance with the precedents of the Mozarabic and Oriental Liturgies. So in accordance with Eastern (Hammond, *Lit. E. and W.* p. 41) and ancient Gallican precedent (Mabillon, *Sacram. Gallic.* I. 278) in the consecration of the Chalice, our Translators have adopted the present tense, "which is shed," instead of the future tense, "which shall be shed" of the Roman Liturgy.

The solemn breaking of Bread, not for the purpose of distribution to communicants, but as symbolical of our Lord's Death and Passion, is also a feature of universal occurrence. But its position varies. Its most usual place is between the Prayer of Consecration and the Act of Communion. In our English Service it is ordered to take place concurrently with the repetition of the words of Consecration, in close imitation of the action of our Blessed Lord Himself.

Rubric. This Rubric only means that Clergy officially present and vested should receive before the rest of the people.

It had been customary for the consecrated Bread or Wafer to be placed in the communicant's mouth, and this was still ordered in the Prayer-Book of 1549; but the direction that it should be received in the hands is a recurrence to more primitive usage.

Reception. The form of words to be used at reception has varied. Originally the only words used were, "The Body of our "Lord Jesus Christ," "The Blood of our Lord Jesus Christ." Of the English form, the first clause only was ordered in the Prayer-Book of 1549, the second clause only in that of 1552; and both were combined in that of 1559.

The Rubric directs that the Cup should be received into the hands of the Communicant. There is a real danger of irreverence in the custom which from reverential motives has grown up in some churches, of placing the Cup to the Communicant's lips instead of into the hands.

Rubric. The Rubric providing for further consecration in case of necessity was added in 1661—2. It would be unnecessary if the opening Rubric of the Communion Office was complied with. It affords clear proof that the Church of England agrees with the rest of Western Christendom in ascribing the power of Consecration to the use of the words of Institution. Similar directions in cases of emergency are given among the Canteke in the Sarum Missal, Edit. 1861, col. 652.

Lord's Prayer. The Eucharistic intention of this position of the Lord's Prayer is evidenced by the presence of the Doxology, which was omitted from it when used in the preparatory portion of the Service. It occupied this post-Communion position in the Ethiopic Liturgy (Hammond, *Lit. E. and W.* p. 262), but the more common position, preserved in the Prayer-Book of 1549, was at the close of the Consecration Prayer, where it was said (except the last clause, "But deliver us from evil") by the Priest only. The altered intention of its present position is shown not only by the addition of the Doxology, but by the direction that it should be said by the people as well as the Priest, as was the custom in the ancient Gallican Church. The Lord's Prayer here follows the principal act in the Service, as it does in the Services of Holy Baptism, Confirmation, Holy Matrimony, and Burial. It is when we have just knit ourselves together in the highest act of Christian union, and have received a fresh token of the spirit of adoption, that we can most appropriately unite in saying 'Our Father, &c.'

Oblation. No feature in our present Liturgy has been more criticized than the altered position assigned to this Prayer of Oblation, which in the old Latin Liturgy, in the English Liturgy

of 1549, and in the present Scottish and American Liturgies, comes after the Consecration and before Communion. But there are evidences that the change was neither accidental nor a mere concession to Puritanical pressure, but adopted with a deliberate intention of emphasizing a beautiful feature and a too little thought-of element of Eucharistic truth. The chief bond of union, which makes all the members of Christ's Church one, whether they are members of the Church militant or the Church at rest, is the Eucharist. It is after reception rather than before reception that this prayer can be most appropriately offered and assumes its fullest meaning, "that we and *all thy whole Church* "may obtain remission of our sins and all other benefits of His "passion."

Thanksgiving. A prayer of thanksgiving formed a conspicuous feature in Eastern Liturgies as well as in the ancient Gallican and Mozarabic rites. For specimens observed in the Early Church of these islands see *Celtic Liturgy*, p. 165. This revival of a feature which had nearly dropped out of the mediæval Latin Service is a gain for which we may well be thankful.

Gloria in Excelsis. This anthem, also known as the 'Angelic 'Hymn,' or the 'Great Doxology,' is of great antiquity, and its composer's name cannot be ascertained with certainty. It was not used in the Eastern Liturgies, but very early made its appearance in those of the West, where it occurred in the opening part of the Service. Its transposition to its present place and its use as a post-Communion Anthem of Praise and Thanksgiving—an arrangement praised by Bp. Jer. Taylor, Edit. 1822, vol. i. p. 130—dates from 1552, at which time the clause, "Thou "that takest away the sins of the world, have mercy upon us" was added. The reason of this insertion has not been authoritatively stated, but it was possibly in order to make it correspond to the three-fold petitions in the 'Agnus Dei,' which used to be sung, and is still sometimes sung during the Communion. For other variations of text, Eastern and Western, see the *Antiphonary of Bangor*, Edit. F. E. Warren, London, 1895, Pt. ii. p. 76.

Blessing. The first part of the concluding Benediction, based on Phil. iv. 7, takes the place of the ancient 'Kiss of 'Peace' or 'Pax,' which was bestowed at an earlier point in the ancient and mediæval Latin Services. The latter part or 'Bless-'ing proper' was not contained in the Sarum Use, and is a comparatively modern addition to the Roman rite. The Bishop is to pronounce the Blessing, if present and vested, in accordance with ancient usage. So in a monastery the abbot was ordinarily to pronounce the Blessing, as the chief ecclesiastic present, whether he were the celebrant or not (*Liber Eveshamensis*, edit. H. A. Wilson, London, 1893, col. 9).

Collects. These six collects were placed at the end of the Service in 1549, in accordance with a common usage in old Sacramentaries. The first is taken from the Gelasian Sacramentary, the second and fourth from the Gregorian Sacramentary, the third, fifth and sixth were composed in 1549.

Rubric 1. In the First Prayer-Book of Edw. VI. this direction extended to Wednesdays and Fridays.

2, 3, 4. The second, third and fourth Rubrics were aimed against the practice which had gradually grown up, till it had become nearly universal of solitary masses.

5. The fifth Rubric was substituted in 1552 for a Rubric enjoining the use of [wafer] bread "unleavened and round." Its wording "it shall suffice" seems to indicate non-enforcement rather than suppression of the old custom, sanctioned in the older Rubric, and this was certainly the view taken in the Injunctions of 1559 and correspondence thereon. [So Bishop Barry in *Teacher's Prayer-Book.*]

6. The sixth Rubric exhibits the Church's careful and reverent treatment of the remains of the consecrated elements. Its result, if not its object, is to forbid the reservation of the Blessed Sacrament. Reservation was allowed in the Primitive Church for the purpose of administering the Communion to the absent and the sick, and is permitted for this purpose by the present practice of the Scottish Church. But it had come to be practised for, and was connected with, such various and superstitious purposes, that its prohibition seemed to the framers of our Prayer Book to be a necessity. At the same time it seems only fair to add that a similar injunction existed in pre-Reformation Canon Law, and was not considered then inconsistent with reservation for the sick and dying (*Hierurgia Anglicana*, London, 1903, Pt. ii. p. 165).

7. In primitive times, when gifts in kind were presented by the faithful at the Offertory, a limited portion was always reserved for Eucharistic Consecration; but as the old custom died out, and offerings of money took the place of offerings in kind, the charge for defraying the cost of the Eucharistic elements became thrown on the Offertory, or on whatever other machinery or mode might exist for raising money for parochial purposes.

8. One of the objects of importance contended for in the sixteenth century was an increase of lay communions. The minimum had been fixed at once a year (Eastertide) by the fourth Lateran Council in 1215, but by this Rubric the Church of England has reverted to the older law of a minimum of thrice a year, as laid down in the Gallican Council of Agde in 506,

and incorporated into English Canon Law in 740, 1009, 1017, 1378.

9. The last Rubric lays down the law for the distribution of the money collected in the Eucharistic service only, the arbiter in the case of dispute being the ordinary, which, except in rare cases, means the Bishop.

The declaration on kneeling, which appeared in nearly its present form in many of the Prayer-Books of 1552, was omitted in all intermediate editions till 1662, when it was attached to the Communion Service with the words 'real and 'essential' changed to 'corporal.' It was intended as a protest against certain low and gross notions of a carnal Presence then prevalent.

PUBLIC BAPTISM OF INFANTS.

By Rev. F. E. WARREN.

Holy Baptism, like the Holy Eucharist, was directly instituted by our Blessed Lord Himself.

The general necessity of Baptism may be inferred from such texts as these:

"Go ye therefore, and teach [*marginal reading*, 'make disciples or Christians of'] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St Matt. xxviii. 19.

"Except a man (τις) be born of water and of the spirit, he cannot enter into the kingdom of God." St John iii. 5.

Both these texts imply infant baptism. Infants form a considerable portion of every nation, and the command to baptize "all nations" is not fulfilled by those who would exclude infants from being baptized, any more than the command to destroy all the Canaanites would have been obeyed (Deut. vii. 2, 16), if instead of taking the command literally the Israelites had argued, on independent grounds, that God must have meant the infants to be left out. In the second text the expression "a man" has no exclusive reference to adults, but may be illustrated by another passage in which it occurs, and in which it must mean an infant:

"A woman when she is in travail hath sorrow because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man (ἄνθρωπος) is born into the world." St John xvi. 21.

Compare also Acts ii. 38 39. Shortly afterwards we read of whole families being baptized, without any reference to the exclusion of children; as in the case of Lydia, "And when she was baptized, and her household" (*ib.* xvi. 15), and of the jailor at Philippi who "was baptized, he and all his, straightway" (*ib.* xvi. 33). and of Stephanas, "and I baptized also the household of Stephanas" (1 Cor. i. 16).

The gifts conveyed in Baptism are "remission of sins" and "regeneration by the Holy Ghost."

"Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (St John iii. 5).

"Then Peter said unto them, Arise, and be baptized every

one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

"Arise, and be baptized, and wash away thy sins."

ib. xxii. 16.

"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5.

The essential conditions of a validly performed Baptism are (i) the use of water; and (ii) the use of the words "in the name of the Father, and of the Son, and of the Holy Ghost." In the early Baptisms recorded to have taken place in the above-quoted passages of Scripture there is no evidence of any further service, or form, or ceremony, having been employed. But at a very early date in the history of the Church an elaborate form of service and an elaborate ceremonial grew up in connection with the administration of this Sacrament.

Among the more obvious types of Baptism, in many cases recognised as such in the New Testament, are the following; Noah's Ark (1 Pet. iii. 2); various Levitical washings (Ex. xxx. 18—21; Num. xix. 9); the rite of circumcision (Col. ii. 11); the passage through the Red Sea (1 Cor. x. 1—2); the cleansing of Naaman (2 Kings v. 14); the water flowing from the pierced side of our Lord (St John xix. 34).

The qualifications for the worthy reception of Baptism are faith (St Mark xvi. 16; Acts viii. 36—7; Gal. iii. 26—7; Heb. xi. 6;) and repentance (Acts ii. 38, iii. 19; 2 Pet. iii. 9).

The mediæval Baptismal Service consisted of at least two distinctly marked parts; the order for making a Catechumen, which took place at the church door, and the Baptism itself, which took place at the font. There seem to be four divisions of the present Baptismal Office, though there is no formal line of division between them.

1. The Introduction, extending from the beginning to the prayer which follows the exhortation after the Gospel, inclusive.

2. The Preparation, including the address to the sponsors, the renunciations and the professions, and the four Collects which follow them.

3. The Baptism, and words of reception into the Church.

4. The Thanksgiving, commencing with the short address to the congregation, and ending with the short address to the sponsors.

NOTES.

Rubric 1. Easter- and Whitsun-Eves, and, in all Churches other than the Roman, Epiphany-Tide, were the seasons when Baptism was principally administered in the Primitive Church, but as infant Baptism became the rule and adult converts to

Christianity, with the necessary probation in their case, became the exception, and as the age at which our Lord was circumcised (8 days) or at which He was presented in the Temple came to be regarded as the appropriate age for the baptism of infants, the restriction to two or three festivals in the year became obsolete.

The order that Baptism should be ministered in the vulgar tongue is due to the fact that the service had hitherto been performed in Latin.

Rubric 2. Although the custom of employing sponsors or sureties is sometimes taken exception to, there is very early evidence of its existence in the Church. Tertullian speaks of them in the second century, and allusions are found to them in such early documents as the writings of St Augustine, and the Canons of the 4th Council of Carthage A.D. 398. The principle on which they are to be justified is one which is made use of in other cases than Baptism. In the case of a Roman magistrate incapacitated from swearing, a brother was allowed to take the oath in his stead [Livy XXXI. 50]. When kings are crowned in their infancy some of the nobility are deputed, as proxies, to take the usual oaths. On the same principle ambassadors act for sovereigns, and guardians for minors.

The number of sponsors required has varied. In primitive times one was enough. In the mediæval Church two sponsors, one godfather and one godmother, were required. The present Rubric was inserted in 1662. By the 29th Canon of the Church of England (A.D. 1603) a father might not act as sponsor to his own child. This restriction was found to be very inconvenient, and its abolition was carried by the Convocation of Canterbury in 1865, but has not yet received the royal assent.

Rubric 3. The Rubric contemplates an ewer or pitcher of water by the side of the font, the contents of which are to be poured into it '*then*,' that is to say, at the commencement of the service.

Hath this? This question is translated directly from the Sarum Manual. It is to remind us of the important truth that Baptism is an act which can never be repeated.

Dearly beloved. This address is adapted from Hermann's *Consultation*.

Almighty, &c. The first Collect is adapted from Hermann's *Consultation*, the second from the Sarum Manual. The former incorporates references to 1 Pet. iii. 20—21; 1 Cor. x. 1—2; St Matt. iii. 13—17.

The Gospel. This Gospel (St Mark x. 13—16) is taken from Hermann's *Consultation*. The Gospel in the Sarum Manual comprised St Matthew's account of the same event (St Matt. xix. 13—15). The text "Suffer little children to come &c." is quoted in support of Infant Baptism in the *Apostolic Constitutions*, Lib. VI. Cap. 15.

Beloved, ye hear. Adapted from Hermann's *Consultation*.

Almighty, &c. Ditto.

I demand, &c. Questions as to the faith of the candidate, and as to his renunciation of Satan and all evil, have formed an element of the Baptismal Service from the earliest times. In the Sarum Manual, as in all variations of the Roman Office, the questions were threefold. In the Milanese Church the renunciation was double, in the Gallican Church it was single as here, though the single question with reference to renouncing as put here rolls into one the three questions of the Sarum Manual on that point.

Dost thou believe. This question represents the three shorter questions in the Sarum Manual as to the Candidate's belief in the three Persons of the Trinity severally. There are several verbal variations in this Creed from its usual wording besides those necessitated by its interrogative form.

1. 'Only-begotten Son' instead of 'only Son.' The epithet only-begotten (unigenitus) occurs in the form of Creed found in the *Missale Gallicanum* (XI. *bis*) and in the *Sacramentarium Gallicanum* (Mabillon, *Mus. Ital.* p. 312).

2. 'Went down.' This is merely an alternative translation of 'descendit.'

3. + 'At the end of the world.' This addition seems to be borrowed from the Creed in the *Apostolic Constitutions*, ἐπὶ συντελείᾳ τοῦ αἰῶνος (Lib. VII. Cap. 41).

4. 'Of the flesh' for 'of the body.' A more literal translation of the universally found Latin 'carnis.'

5. + 'After death.' These words 'post mortem' come, no doubt, immediately from the Sarum Manual (Surtees Soc. Vol. LXIII. p. 14*) and more remotely from the Celtic Creeds in the *Book of Dimma* and in the *Antiphonary of Bangor* (*Liturgy &c. of the Celtic Church*, edit. F. E. Warren, pp. 169, 189), as well as from the *Sacramentarium Gallicanum* (Mabillon, *Mus. Ital.* p. 324).

Wilt...baptized. From the Sarum Manual, where the question and answer were still shorter. "Wilt thou be baptized? Ans. I will."

Wilt...commandments. Added in 1662, from an early Eastern source.

Short Prayers. The next four short prayers are adapted from "the benediction of the Font in the Mozarabic Liturgy." Migne, *Pat. Lat.* LXXXV. 465.

Almighty, everliving God. This prayer of Consecration of the water is adapted from the forms in the Sarum Manual, where however instead of being consecrated for each baptism, the water was only to be changed as it became unfit for use. The usage of the Eastern Church accords with our own.

Name this Child. The custom of giving a new name seems to be closely associated with the reception into God's family.

Jewish children were named at the time of their circumcision (Gen. xxi. 3, 4; Luke i. 59, 60, ii. 21). The redeemed as they become members of the Church triumphant in heaven will receive a new name (Rev. ii. 17, iii. 12). So children on their reception into the Church militant here on earth have a new or Christian name assigned to them.

Rubric, Baptism. Immersion, or dipping, which except in the case of clinical baptism or "Baptism of the Sick" was the universal custom of the Primitive Church, is still the rule of the English Church. The person was usually (but not by universal custom) dipped thrice. Such trine immersion was interpreted as symbolical of the number of persons in the Blessed Trinity, or of the three days in which the Body of our Lord was reposing in the grave. St Paul's language on the subject is only intelligible if he refer to immersion, and the practice of 'affusion' or sprinkling obscures his argument; the submergence of the whole body beneath the water, corresponding to the submergence of the Saviour's Body in the tomb below the surface of the earth (Rom. vi. 3, 4). The validity of baptism by affusion has always been recognized in the Western Church. Our departure from the primitive practice of immersion is justified by the coldness of our climate.

Form of Baptism. For the explanation of N. see p. 120, n. 1. The invocation of the Three Persons of the Trinity is necessary to the validity of Baptism in consequence of the direction given by our Lord, St Matt. xxviii. 19. In the Eastern Church the formula runs in the third instead of the first person, "The "servant of God is baptized in the name, &c."

We receive, &c. Admission to the Church has been effected by the previous act of Baptism, of which these words must be considered as an explanation and expansion. The signing of the forehead with the Cross, with which it is accompanied, is one of the few ceremonial acts, not ordered in Holy Scripture, which have been explicitly retained in the Services of the Prayer-Book. But the sign of the Cross was in constant use by the early Christians not only in this and other Church Services, but in many of the actions of every-day life. Its baptismal use may be connected with such passages in the Book of Revelation as the following: "Hurt not the earth, &c., till we have sealed "the servants of our God in their foreheads" (vii. 3), and those who follow the Lamb are described as "Having His Father's "name written in their foreheads" (xiv. 1). A full defence of the use of the Cross in Baptism will be found in the thirtieth Canon.

Seeing now. This address is modelled on an ancient formula in a Gallican Sacramentary (Muratori, *Lit. Vet.* II. 852).

Lord's Prayer. The Lord's Prayer, anciently called 'the 'Prayer of the Faithful,' is most appropriately placed here as the first prayer to be said over and with the new-made member

of Christ's Church. It is the first prayer ordered to be used by the newly-baptized in the *Apostolic Constitutions*, Lib. VIII. Cap. 44.

We yield thee. This thanksgiving is modelled on a prayer in the Gallican Sacramentary referred to above.

Address. A vernacular address to the Godparents, comprising the substance of the two following addresses, with variations, formed part of the mediæval Office for Baptism (Sarum Manual in Surtees Soc. Vol. LXIII. p. 11*).

It is certain by God's Word. The following are among the passages in God's Word here referred to: St Matt. xviii. 14, xix. 14; Rev. xiv. 1—5.

PRIVATE BAPTISM OF CHILDREN.

By Rev. F. E. WARREN.

The great importance and necessity of Baptism have necessitated the permission that, in the case of dangerous sickness, it may be administered in any private house. The rubric directs that the formula of Baptism is to be preceded by the use of the Lord's Prayer, and of as many of the Collects found in the previous Office as the exigencies of the occasion will permit, and to be followed by the Prayer of Thanksgiving. The Sacrament should be thus administered, if possible, by the minister of the parish himself, or "in his absence by any other lawful minister that can be procured." The very widest possible latitude of interpretation is allowed to this phrase, which may be taken to include a layman, or even the midwife, or any other woman present at the birth of the child. Lay Baptism has been considered valid in the Church of England from the remotest times, and it is only discouraged, not forbidden, by our present vernacular rubrics (Maskell, *Mon. Rit.* 2nd Ed. I. cclii.).

The latter part of this Office consists of a somewhat abbreviated service to be used when the child which has been privately baptized is brought to church. The object of bringing it afterwards to church is twofold: firstly, that there may be a public recognition and certification of the validity of the child's baptism; secondly, that the sponsors may undertake obligations on its behalf, which were omitted as unnecessary when it was thought that the child would not grow up to perform them.

Much of this Office is derived from Hermann's *Consultation*, and through that channel from earlier Lutheran baptismal offices. The form for conditional Baptism, at its close, is taken from the Sarum Manual.

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

By Rev. F. E. WARREN.

This Office was first compiled and added to the Prayer-Book at the last revision in 1661. Two reasons for its introduction are mentioned by Bishop Sanderson in the Preface to the Prayer-Book. The spread of Anabaptism during the preceding fifteen years, in which the use of the Prayer-Book had been proscribed by law, was the cause of many persons growing up to mature years unbaptized; and abroad in the colonies such an office was needed for the Baptism of converted natives. The Office is also needed for the reception into the Church of members of the Society of Friends, who have no sacraments, and of Unitarians, whose formula of Baptism is invalid.

The following are the three chief points of difference between this Service and that for the Baptism of Infants. (1) The Gospel is taken from St John iii. 1–8 instead of St Mark x. 13–16. (2) Addresses are made to the Candidate, instead of to the Sponsors. (3) The Priest is directed to take the Candidate by the right hand, and to place him conveniently by the font.

NOTES.

Rubric 1. The direction that "timely notice is to be given "to the Bishop" of the Baptism of an adult person is a relic of the primitive discipline of the Western Church, by which the solemn Baptisms at Easter and Pentecost were presided over by the Bishop, although his presence was never considered essential to the validity of any Baptism.

'Fasting' which is named here along with Prayer, as a fitting preparation for Baptism, was in primitive times a general mode of preparation for the reception of either sacrament. In the *Teaching of the Twelve Apostles*, probably of the first century, both the baptizer and the baptized are ordered to fast, and the fast before baptism is to last for one or two days (Cap. VII.).

Rubric 2. The term 'Godfathers and Godmothers' is retained here, but the persons so designated occupy a different position from the 'Godparents' of infants, being witnesses rather than sponsors.

Gospel. St John, who alone of the Evangelists records our Lord's exposition of Baptismal doctrine to Nicodemus, omits the mention of His parting charge to baptize, as recorded by St Matthew (xxviii. 19), and St Mark (xvi. 16).

Rubric. In the earliest extant Baptismal Offices the Confirmation immediately follows, and almost forms part of the Baptismal Service.

A CATECHISM.

By Rev. F. E. WARREN.

The word 'Catechism' means "oral instruction," or "in-"struction by word of mouth." In the case of adults such instruction would precede Baptism; in the case of infants it would follow Baptism, in accordance with the order laid down in the words of our Lord, "Go ye therefore, and make disciples of all "nations, baptizing them in the name of the Father, and of the "Son, and of the Holy Ghost, teaching them to observe all things "whatsoever I have commanded you" (St Matt. xxviii. 19—20).

The catechetical nature of such instruction is indicated by the incident of our Lord being found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions (St Luke ii. 46), and causing astonishment by his understanding and answers.

Yet a formal and authoritative exposition of the Church's teaching formed no part of the early or mediæval service-books, and the present Catechism is one of the new features and distinct gains which we owe to the period of the Reformation.

Up till 1661 it extended only as far as the explanation of the Lord's Prayer (inclusive), and was prefixed to and formed part of the Confirmation Service, under the general title of "Confirma-"tion, wherein is contained a catechism for children." The authorship of the first part of the Catechism is uncertain. It has been attributed to Alexander Nowell, second master of Westminster School in 1549, and dean of St Paul's from 1560 to 1602; to Poynet, bishop of Rochester (1550—1); and to Goodrich, bishop of Ely (1534—54). The latter part was added after the Hampton Court Conference in 1604. It was composed by Overall, then dean of St Paul's, afterwards bishop of Norwich (1618—19).

NOTES.

1st Question. "N. or M." has been supposed to stand for "Nicholas or Mary," typical male and female names. It stands more probably for "Nomen or Nomina," "Name or Names."

My Godfathers, &c. See p. 115. The description of the baptized child as a member of Christ is based on 1 Cor. xii. 27, "Now ye are the body of Christ, and members in particular;" as "a child of God," on Gal. iii. 26, "For ye are all the children "of God by faith in Christ Jesus;" and on 1 John iii. 2, "Beloved, "now are we the sons of God;" as "an inheritor of the kingdom "of heaven," on Rom. viii. 17, "If children, then heirs, heirs of "God, and joint heirs with Christ."

They did promise. There is nothing extra or unusual in these undertakings. They are simply what every Christian child would be bound to, in virtue of his Christian position, whether sponsors have stood for him or not.

Yes verily. Our position in the Christian Church is here called "a state of salvation," that is, a state in which salvation may be reached. The ultimate possession of salvation depends on the grace of final perseverance, by which we are enabled to continue in the same state unto our life's end.

Ten Commandments. Exod. xx. 1—17. The translation of the Commandments both here and in the Communion Service is taken from "the Great Bible" of 1540, instead of from the Authorized Version of 1611.

The 'Duty towards God' is a summary of the first four commandments, which are believed to have been written on the first of the two tables of stone given to Moses on Mount Sinai (Ex. xxxi. 18).

The 'Duty towards my Neighbour' is a summary of the last six commandments, which are believed to have been written on the second of the above tables.

I desire, &c. This is an exposition of the seven petitions of the Lord's Prayer, the doxology being omitted, as in St Luke xi. 2—4.

Two only, &c. The word 'generally' means universally, as in 2 Sam. xvii. 11; Jer. xlviii. 38. The word general is used in this sense in the expression "as for this kingdom in general" in the Prayer for the High Court of Parliament, and in the title "A General Thanksgiving." It is by their universal necessity, where they may be had, as well as by their having been appointed by our Lord Himself, that the Sacraments of "Baptism" and "the Supper of the Lord" differ from those to which the name of Sacraments has been sometimes given, viz. Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

Because they promise. The coming of age mentioned in this answer is not used in the ordinary sense, but signifies coming to years of discretion, and refers to Confirmation.

For the continual. Comp. 1 Cor. xi. 26, "For as often as ye "eat this bread and drink this cup, ye do shew the Lord's death "till he come." Holy Communion is a continual memorial of the central Sacrifice on Calvary, just as the Sacrifices in the Jewish Temple were a continual foreshadowing of it.

Bread and Wine. The bread used by our Lord at the Institution of this Sacrament was unleavened, and the wine mixed with water, in accordance with the Jewish custom (Smith, W., *Dict. of the Bible*, II. 716). St Matt. xxvi. 26, 28; St John vi. 53—57.

Our Lord calls himself the Bread of Life, as distinguished from the bread which perisheth, and was foreshadowed in this

aspect by the manna from heaven which fed the Israelites in the wilderness (St John vi. 30—58).

The strengthening. Compare 1 Cor. xi. 28; St Matt. v. 23, 24.

Rubric 1. The First Prayer-Book of Edward VI. (1549) ordered public catechizing once in six weeks for half an hour before Evensong on some Sunday or Holyday. The 59th Canon (1603) orders the same on every Sunday and Holyday. The present Rubric supersedes both these rules. It is frequently complied with in spirit, rather than in letter, by a separate children's service.

Rubric 3. For the age indicated here for Confirmation, see notes to that Service. The rule requiring a Godfather or Godmother to be present at a person's Confirmation is not now observed as it ought to be. No doubt there are many practical difficulties in the way of carrying it out.

Rubric 4. The use of the word children here implies persons of a tender age.

THE ORDER OF CONFIRMATION.

By Rev. F. E. WARREN.

The rite of Confirmation or "Laying on of hands" on those who have been baptized is coeval with the foundation of the Christian Church. Its institution, foreshadowed by our Lord laying His hand upon children and blessing them, may have been included among "the things pertaining to the kingdom of God" which were spoken of by our Blessed Lord during the forty days in which He shewed himself alive to His Apostles between His Resurrection and Ascension. (Acts i. 3.) For we find the Apostles employing it almost immediately afterwards. After the preaching of Philip the deacon in Samaria, we read how "when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." (Acts viii. 14—17.) A little later we read that "when they (at Ephesus) "heard this, they were baptized in the name of the Lord Jesus, "and when Paul had laid his hands upon them, the Holy Ghost "came on them, and they spake with tongues and prophesied." (Acts xix. 5, 6.) The author of the Epistle to the Hebrews mentions the doctrine of laying on of hands, in close juxtaposition to the doctrine of baptisms, as among the principles of the doctrine of Christ. (Hebr. vi. 1, 2.)

The only outward sign which has distinct Scriptural warrant, and which seems to be essential to the validity of this Sacramental rite, is the "laying on" or "imposition" of hands. It is a strange fact that although this ceremony formed part of the earliest extant Orders of Confirmation, it has for many centuries dropped out of the present Latin Confirmation Service. Other points of ritual, omitted in our Prayer-Book, but of great, and in the first two instances, of primitive antiquity, are the use of unction, and of the sign of the cross, and of the slight blow on the right cheek, which is interpreted to remind the candidate that he must be ready to undergo affront for the name of Jesus.

In the primitive Church, Confirmation, as the preliminary to Holy Communion, followed closely upon Baptism, both in the case of infants and adults, and the Confirmation of Infants is still the practice of the Eastern Church. In the Western Church, while the Baptism of Infants has been retained, their Confirmation has been postponed for many years. The exact age is nowhere specified, but the only condition laid down, that the candidate should be acquainted with the Catechism, seems to point to a much more tender age than that which has become customary in recent years in the English Church. The usual age in the beginning of the eighteenth century was eleven, twelve, or thirteen (Wall, *Infant Baptism*, II. 389), an age supported by the analogy of the Jewish custom with which our Lord complied, and by which every Jewish boy at the age of twelve was presented in the Temple, and thenceforward attended the Passover, and fulfilled all other obligations of the Mosaic law. Such an age is also indicated by the rubric which existed in all editions of the Prayer-Book up to the last review, and which laid down that "Forasmuch as Confirmation is ministered "to them that be baptized, that by imposition of hands and "prayer they may receive strength and defence against all "temptations to sin, and the assaults of the world and the "devil, it is most meet to be ministered when children come to "that age, that partly by the frailty of their own flesh, partly by "the assaults of the world and the devil, they begin to be in "danger to fall into sundry kinds of sin."

The power once existed, and perhaps exists still, of changing the Baptismal name at Confirmation. The latest recorded instance occurred at a Confirmation held by the Bishop of Lincoln in 1707. Maskell, *Mon. Rit.* 2nd Edit. I. cclxiii.

NOTES.

Rubric. The reservation to the Bishop of the right to confirm is based on the Scriptural precedent previously quoted (Acts viii. 14—17).

Preface. This Preface existed in the form of two opening Rubrics to the Prayer-Book of 1549, the word "confess" being used instead of "confirm," which was a great advantage, preventing the use of the same word in two entirely different senses in the same Service.

Do ye here, &c. This confirmation and ratification of the Baptismal vows is preliminary to, and quite a distinct thing from, the Confirmation of the candidate by the Bishop.

Our help, &c. These Versicles are taken from the Sarum Manual.

Collect. This Prayer for the seven-fold gifts of the Holy Spirit has formed part of the Confirmation Service both in the East and West from the most primitive times. It is based on Is. xi. 1—3. *Sacram. Gelas.* Muratori's Edit. col. 571.

Defend, &c. The Apostolic ceremony of laying on of hands was restored at the Reformation. The mediæval practice of giving a slight blow on the cheek, which forms part of the present Roman Catholic Service, was not part of the Service of the English Church either before or after the Reformation.

Almighty and, &c. This Collect is adapted from the Sarum Manual.

O Almighty, &c. This Collect is taken from the ancient service-books, and is appropriately placed here, as expressive of the belief that the grace received in Confirmation, unless wasted or misused, is preservative of both body and soul.

Benediction. From the Sarum Manual.

Rubric. This Rubric, taken from the Sarum Manual, embodies the rule of both the primitive and mediæval Church. The latter part of it contemplates the possible difficulty of access to a Bishop, through illness, distance, &c.

SOLEMNIZATION OF MATRIMONY.

By Rev. F. E. WARREN.

This Service is substantially the old Latin Marriage Service subjected to a certain amount of rearrangement and alteration. The following are among the more marked points of change of Ritual. By the directions of the Sarum Manual, the first part of the Service was said at the door, instead of in the body, of the church. Gold and silver were deposited with the ring on the book, as "the accustomed duty to the Priest and Clerk." In the retention as well as the omission of ceremonial, and in much of the language, the Compilers were guided by the form of Service provided in the *Consultation* of Hermann.

Marriage has always been regarded in the Christian Church, not only as a civil contract, but also as a religious ceremony. Its religious character is based on such texts as St Matt. xix. 5—6; 1 Cor. vii. 14; Eph. v. 22—33. But as the use of a religious ceremony and of sacred words would be worse than unmeaning in the case of persons who are not Christians, the State wisely ordered in 1836 that a civil marriage might be contracted without any Church ceremony, at a Registrar's Office (6 and 7 Will. IV. ch. 85).

NOTES.

Rubric 1. Banns, a word meaning public proclamation, of an intended marriage, must be published on three separate Sundays, and are valid for three months from the date of publication. In the Prayer-Book of 1662 they were ordered to be published "three several Sundays or Holy Days in the time of Divine "Service, immediately before the sentences for the Offertory," but the Rubric was altered in the last century by the Oxford printers, to make it agree with the wording of certain Acts of Parliament (26 Geo. II. c. 33. s. 1. A.D. 1753; 4 Geo. IV. c. 76. A.D. 1823), and Banns are now published on Sundays only, and generally after the Second Lesson, in accordance with the *prima facie*, but not absolutely necessary meaning of the Rubric in its present shape. There are two substitutes for Banns; a License to be obtained from the Bishop of the Diocese, or certain persons empowered by him to grant them and styled "Surrogates," and a Special License, which exempts from all conditions of time and place, and which can be granted only by the Archbishop of Canterbury. Two more substitutes for Banns have been added by recent legislation (*a*) A license obtained from the Superintendent Registrar (19 and 20 Vict. c. 119. § 11); (*b*) the production of a Certificate of marriage having taken place before the Superintendent Registrar (*Ib.* § 12).

I publish, &c. The "just impediments" alluded to in the form of notice are (*a*) Existing marriage, (*b*) Bodily or mental impotence, (*c*) Tender age, below fourteen years in the case of a boy, below twelve years in the case of a girl, (*d*) Dissent of parents or guardians if either party is under twenty-one years of age, (*e*) Being within certain forbidden degrees of consanguinity (*f*) or of affinity.

Rubrics 2, 3. Marriages may be solemnized on any day of the year, as far as the Common Law of the land is concerned, but the old ecclesiastical law prohibited marriages during the following seasons: from Advent Sunday till the octave of the Epiphany; from Septuagesima till the Octave of Easter; from Rogation Sunday to the Octave of Pentecost.

The time appointed, except where a Special License has been obtained, must be between 8 A.M. and 3 P.M. This restriction originated partly in the desire to secure publicity, partly because certain ancient Canons prescribed the observance of Holy Communion, and it was an ancient rule of the Church to receive that Sacrament fasting. "The friends and neighbours" are primarily the groomsmen and bridesmaids. The expression "on the right side" is intended to perpetuate the ancient rule by which the man stood at the right-hand side of the woman.

The words "Priest," "Curate," "Minister," which are used indiscriminately in the Rubrics of this Service, imply that the Service must be performed by a person who has taken Priest's Orders. According to the old Canon Law a Deacon could not marry, being not empowered to pronounce the benedictions contained in the Service of Holy Matrimony, and Chief Justice Tindal gave it as his own opinion and that of his brother judges before the House of Lords in 1843, that the Rules of the Church of England required the Service to be performed by a Priest.

Dearly beloved. The sixty-second Canon, now generally disregarded, orders the Marriage Service to be performed in the course of Divine Service. Hence the expression here "in "the face of this congregation." A similar address existed in many German and in some French marriage services.

I require. A similar solemn charge for the disclosure of any possible impediments is made in the various Offices of Ordination. It is equivalent here to a fourth calling of Banns.

Wilt thou have. The essential part of matrimony is the mutual consent and intention to become man and wife, which though implied by the whole proceeding, are here openly declared in the face of the Church.

These questions and replies constitute the espousals, which were once in the Western, as still in the Eastern, Church, a distinct Service, sanctifying an engagement to be married, but separated from the Marriage Service itself by weeks, or months, or years.

Who giveth. The parental or other human authority which has hitherto existed over the woman is here delegated to the Church, to be almost immediately transferred by the Church to the future husband.

Troth. Troth is not another form of truth, but an old word equivalent to fidelity. "I plight thee my troth" means I pledge thee my word or my honour.

I M. take. These formulæ are somewhat modernized from the pre-Reformation words, which were also in the vernacular, and sometimes included the further alternatives "for fairer, for "fouler." Sin, insanity, and other causes may justify separation, but the only complete solvent of the marriage tie recognized by

the Church is death. So St Matt. v. 32; x. 11, 12; xix. 3–9; St Mark x. 11, 12; St Luke xv. 18; 1 Cor. vii. 10, 11.

The ring. The use of the ring dates from pre-Christian times. Being circular, having neither beginning nor end, the ring is a symbol of the eternity, constancy, and integrity of love.

The reason given in the Sarum Manual for placing it on the fourth finger of the woman's right hand was because a vein directly communicated between that finger and the heart. The reason is exploded, but the ritual remains, the left hand being now substituted for the right, a change which accords with, and is perhaps borrowed from, the Ambrosian rite. At Evreux in Normandy, and Salamanca in Spain, the ring was also put on the woman's left hand. With these exceptions the right hand was in universal, or almost universal, use.

Worship. The word "worship" in the sense of honour is now nearly obsolete, but it survives in the title "your worship" applied to mayors, and in the epithet "worshipful" applied to certain commercial guilds.

Rubric. The direction "to *leave* the ring on the fourth finger" may point to the old Sarum direction to the bridegroom to place the ring on the first finger at the words "In the name "of the Father," on the second finger at the words "and of the "Son," on the third finger at the words "and of the Holy "Ghost," on the fourth finger at the word "Amen," where it was to be left.

All persons present should kneel except the Priest.

Those whom God. St Matt. xix. 5, 6. This sentence occurs in the *Consultation* of Hermann; also in the Ambrosian Marriage Office, but in very few other Western Offices. It was introduced into the English Office for the first time in 1549.

Forasmuch. This is a solemn and public proclamation of an already completed union, just as the public reception into the Church in the Baptismal Office is a formal declaration of what has been already effected in the act of Baptism.

Blessing. Psalm. This Blessing completes the Marriage Service. The rest of the Service is to be performed within the chancel, and is to be regarded as preparatory to Holy Communion, for which the Psalm following forms an Introit.

Rubric. The Rubric after the Psalms implies that the newly-married couple will have moved into the chancel, as well as the choir, and custom sanctions the rest of the bridal circle accompanying them.

O God of. The reference to Abraham and Sarah has been substituted for the reference of the Old Latin Prayer, retained in the Prayer-Book of 1549, to the mission of the angel Raphael to Tobias and Sarah the daughter of Raguel (Tob. iii. 17).

Address. This address, or the sermon in lieu of it, would naturally come after the Nicene Creed if there is a Communion

Rubric. "Convenient" is used here in its nearly obsolete sense of "fitting." The old Latin rule perpetuated till 1661 was more stringent. "The new married persons (the same day of "their marriage) must receive the Holy Communion." Occasional desecration must have been the result of such a rule, and we may be glad of its relaxed wording, though sorry to see how very frequently the relaxed rule is taken advantage of.

VISITATION OF THE SICK.

By Rev. F. E. WARREN.

The duty of the Minister of the Parish to visit the sick is based on our Lord's words to the Seventy Disciples as He sent them forth on their mission, "Into whatsoever city ye enter... "heal the sick that are therein, and say unto them, The kingdom "of God is come nigh unto you" (St Luke x. 8—9); and the duty of sick persons to invite such ministration is expressed by St James, "Is any sick among you? let him call for the elders "of the Church," &c. (v. 14). It is mentioned among ministerial duties in the fifth question in the Ordering of Deacons, and by implication in the Ordering of Priests, and it is enjoined, with special directions as to carrying it out, by the sixty-seventh Canon.

The Office for the Visitation of the Sick is of a set and formal character, and is not intended for general or promiscuous use.

The pre-Reformation custom of anointing with oil is based on the recorded practice of the twelve Apostles, who cast out many devils, and anointed with oil many that were sick, and healed them (St Mark vi. 13); and on the injunction of St James, "Is "any sick among you? let him call for the elders of the Church; "and let them pray over him, anointing him with oil in the name "of the Lord." St James v. 14. The superstitious regard for this ordinance, and popular erroneous notions as to its effect, seem to account for its omission from our present Prayer-Book.

NOTES.

Rubric. The opening Rubric is in accordance with our Lord's directions to the Seventy Disciples. St Luke x. 5.

Remember not. This was the opening Antiphon of the Sarum Office, coming before and after the seven penitential Psalms. It is based upon Tobit iii. 3; Baruch iii. 5; Joel ii. 17.

Lord, have mercy, &c. The Lesser Litany forms with special appropriateness the introduction in this Service to the Lord's Prayer, as it consists of the words of those who came to our Lord while on earth to be healed of their sickness and infirmities, as in the case of the two blind men who cried, "Thou Son of David, have mercy on us" (St Matt. ix. 27, xx. 31); in the case of the father praying for his lunatic son (*Ib.* xvii. 15); and of the Syro-Phœnician woman pleading for her sick daughter (*Ib.* xv. 22).

O Lord, save. Ps. lxxxvi. 2.
Send him help. Ps. xx. 1, 2.
Let the enemy. Ps. lxxxix. 22, 23.
Be unto him. Ps. lxi. 3. Prov. xviii. 10.
O Lord, hear. Ps. cii. 1.

Prayers. These prayers are translations and adaptations of devotions in the Sarum Manual.

Dearly beloved. The Addresses have always formed part of the Visitation Office. Those in the Sarum Manual were in Latin, and must have been quite unintelligible to many to whom they were addressed.

Dost thou believe. The two requisites for pardon and peace, and for fitness to enter into God's presence, are faith and repentance, which are tested by this and the following questions, which the Rubric directs to be put to the sick person.

The duty of forgiveness of our enemies is illustrated by the prayer of our Lord on the Cross. "Father, forgive them, for they know not what they do" (St Luke xxiv. 34), and by the last words of St Stephen, "Lord, lay not this sin to their charge" (Acts vii. 60). The duty of restitution is illustrated by the words of Zacchæus, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore fourfold" (St Luke xix. 5). The further directions as to will making and donations to the poor obviously demand to be carried out with delicacy and discretion. Wills were originally (till 1857) registered in ecclesiastical courts, and in yet older days lay people were forbidden to make their wills except in the presence of the parish priest (Johnson's *Eccles. Laws*, A.D. 1236. 29).

Our Lord Jesus. The Indicative form of Absolution employed here is distinguished from the declaratory form in Matins, and from the precatory form in the Communion Service by corresponding literally and grammatically to the words of our Lord's commission to His Apostles, on which the claim to pronounce absolution largely rests. "Whose soever sins ye remit they "are remitted unto them, and whose soever sins ye retain they are "retained" (St John xx. 23). The outward form accompanying absolution was the imposition of hands, to which St Paul has been interpreted to allude in his First Epistle to Timothy (v. 22), but

this interpretation is not certain. Bingham states that the Indicative form of Absolution was not used in the Church till the 12th or 13th century (*Christ. Antiq.* 1878, p. 1094). This is not the case. An Indicative Absolution is found in Egbert's *Pontifical*, a 10th century MS. copy of an 8th century *English Service-Book* (Surt. Soc. XXVII. p. 124), and in an 8th cent. French Service-Book (Codex Gellonensis) published by Martène, *De Antiq. Eccles. Rit.* 1788, i. 283. The suggestion that this present Absolution is a remission of formal ecclesiastical censures only, is inconsistent with a common sense view of the preceding Rubric, and would hardly deserve mention but for the fact that it has the support of such an eminent commentator as Wheatley. It is to be noted that although the words "I absolve thee" sound absolute, they are surrounded by phrases which indicate the delegated character of the Absolution, and that the real power of absolution rests with Jesus Christ. It is He who has left power to His Church to absolve. His mercy is invoked for the forgiveness of offences. It is by His authority that absolution is pronounced, and it is conveyed in the name of the Father, and of the Son, and of the Holy Ghost.

O most merciful. A similar Prayer for forgiveness follows the Absolution in the mediæval Office Books. It in no way suggests any imperfection in the preceding Absolution, but is the expression of prayer suitable at all times to men in their present fallen condition.

Psalm lxxi. The last five verses of this Psalm are omitted, as speaking of a completed recovery.

O Saviour. This is the only Antiphon retained in the Book of Common Prayer in its original position after a Psalm. It is of Gallican origin, and comes to us through the Sarum Manual.

The Almighty Lord. Adapted from a form in the old Roman Sacramentaries.

Unto God's gracious. This is not a Roman but a Gallican Benediction. It also occurs at the end of the ancient Visitation Offices of the Celtic Church.

Collects. These four Collects were added in 1661. Their authorship is not known. They are a substitute for the lengthy and objectionable Litany to the Saints which closed the Visitation Office in the Sarum Manual.

The Sixty-seventh Canon orders the ringing of a passing bell at the time of the sick person's expected departure from life.

COMMUNION OF THE SICK.

By Rev. F. E. WARREN.

It was the almost universal custom in the primitive Church to communicate sick people with portions of the consecrated Eucharist, reserved at the public celebration in church for that purpose. But celebrations in private houses were not forbidden or unknown, and Mr Palmer has collected several instances of them in his *Antiq. of Eng. Rit.*, 3rd Edit. II. 229. The 25th Canon of Aelfric, between A.D. 992—1001, permitted celebrations in unconsecrated houses in cases of great need or sickness (Thorpe, *Ancient Laws*, II. 353). In the *Directorium Divinorum Officiorum*, printed at Rome in 1539, fol. 81 *r.*, there is this direction: "De loco celebrationis. Celebrandum est in locis "Deo dicatis, scilicet in ecclesiis, aut ex causa urgente, videlicet, "quando aliqua persona non potest ad ecclesiam convenire, tunc "domi in loco honesto, cum altari viatico seu portabili, celebrari "potest."

Somewhat similar provisions for celebrations in a sick-room, and elsewhere than in a church, are made in the Roman *Liber Sacerdotalis*, Edit. 1537, fol. 68. A form of Mass for use in a private house is given in an early Gallican Sacramentary (Muratori, *Lit. Rom. Vet.* col. 916). Reservation was provided for in the Prayer-Book of 1549 by this Rubric:

"And if the same day there be a celebration of the Holy "Communion in the church, then shall the Priest reserve (at the "open Communion) so much of the Sacrament of the Body and "Blood, as shall serve the sick person, and so many as shall "communicate with him (if there be any); and so soon as he "conveniently may, after the open Communion ended in the "church, shall go and minister the same, first to those that are "appointed to communicate with the sick, if there be any, and "last of all to the sick person himself. But before the Curate "distribute the Holy Communion, the appointed general con-"fession must be made in the name of the Communicants, the "Curate adding the absolution with the comfortable sentences "of Scripture following in the open Communion, and after the "Communion ended the Collect, Almighty and everliving God, "**we heartily thank thee.**"

It is still provided for in the Scottish Church by this Rubric:

"According to the universal custom of the Church of Scot-"land, the Priest may reserve so much of the Consecrated Gifts, "as may be required for the Communion of the Sick, and others "who could not be present at the celebration in church."

NOTES.

Collect, &c. This Service for the Communion of the Sick only differs from that used in church by the provision of a special Collect, Epistle, and Gospel, and by the directed omission of that part of the Service which precedes the short address, "Ye that do truly," &c.

For their selection of an Epistle and Gospel the compilers of the Prayer-Book had no known ancient precedent to fall back upon; but the recently-discovered Visitation Offices of the early Irish Church provide 1 Cor. xv. 19—22 (Book of Dimma) or Matt. xxii. 23—33 (Stowe Missal) for the Epistle, and Matt. xxii. 23—33 (Book of Dimma) or Matt. xxiv. 29—31 (Stowe Missal) for the Gospel.

At the time, &c. The object of this Rubric is to save all present from any risk of contagion in communicating after the sick man.

But if a man, &c. There was a Rubric to the same effect as this in all the mediæval service-books. In the Sarum Manual it ran thus:

"Then let the sick person be communicated, unless he have communicated previously, or unless there be a reasonable fear of irreverence from sickness or from any other cause, in which case let the Priest say to the sick person;

"'Brother, in this case true faith and good will are sufficient for thee; only believe and thou hast eaten.'"

The last six words are borrowed from the writings of St Augustine of Hippo (395—430), and represent the unbroken teaching of the Catholic Church. Pope Innocent III., in reply to the Bishops of London, Ely, and Worcester, on the subject of the Interdict in 1208, said:

"Although the viaticum seem to be meet on the repentance of the dying, yet, if it cannot be had, we who read it believe that the principle holds good, 'believe and thou hast eaten,' when actual need and not contempt of religion excludes the sacrament, and the actual need is expected soon to cease."

The controversial use to which the words of the Prayer-Book are sometimes put, as if they enunciated any new view of the Reformers about the nature of Christ's Presence in the Sacrament itself, is wholly baseless. For further discussion of this point see Maskell, *Mon. Rit.* 2nd Edit. I. 112.

In the time of plague. This direction implies that the faithful parish Priest will not be deterred by risk to himself, or by any other motive of secondary importance, from visiting cases of dangerous and infectious illness.

THE BURIAL OF THE DEAD.

By Rev. F. E. WARREN.

The Burial of the Dead has been performed with prayer and ceremony among all people at all times. We cannot attempt here to give a description of such rites, nor of the variations of religious ceremonial which have existed at different periods in both Eastern and Western Christendom. The elaborate Service of the mediæval Church has been reduced here to a form which has lost nothing of its grandeur and beauty, while it has gained much in simplicity.

NOTES.

Rubric 1. The three classes of persons over whom the words of the Burial Service may not be spoken are the unbaptized who have never become members of Christ's Church on earth; the excommunicate, who although they have been formally admitted into Christ's Church, have been as formally removed from it by the greater sentence of excommunication solemnly pronounced in the Church's Court (Matt. xviii. 17, Canon 68); suicides, who by the common consent of Catholic Christendom, testified to in numerous ancient Canons, have forfeited the right to Christian sepulture. This last clause does not include those who have laid violent hands upon themselves in temporary or permanent mental derangement, but those who have destroyed themselves with a full knowledge of what they were doing, and in whose case the jury at the coroner's inquest has returned a verdict of *felo de se*.

Rubric 2. This Rubric contemplates the alternative of a choral service. It also provides that in cases of infectious diseases, &c., the funeral procession should at once advance to the grave instead of going, as usual, into the church.

I am the resurrection. The old Antiphon to the Benedictus in Lauds for the Dead.

I know that my. This was the Response after the first Lection in the First Nocturn for the Dead.

We brought nothing. A very appropriate addition of the Compilers, without apparently being derived from the old Services. These three sentences may be considered as Antiphons to the following Psalms.

The Psalms. Psalm xxxix., which, in consequence of verse 6, is more appropriate at the burial of a young person, was composed by David, on Joab's reproaching him for his public manifestation of grief after the death of Absalom.

Psalm xc. which, in consequence of verse 10, is more appropriate at the burial of an aged person, was composed by Moses in the Wilderness, while the people were dying around him, who as a punishment for their disobedience and murmuring were not allowed to enter the Promised Land.

The Lesson. Part of this Lesson was an alternative Epistle in the ancient Eucharist for the Dead.

When they come, &c. The Christian's corpse is always laid with its feet eastward and its face upward, so that he may be ready to meet Christ, whose second Advent is expected to be from the East.

Man that is, &c. From the fifth Lection in the Sarum, and the fourth Lection at Matins for the Dead in the Ambrosian Rite.

In the midst. The last three paragraphs of this anthem are taken from the Antiphon to the Nunc Dimittis in the Sarum Breviary with its Versicles, as used on the third Sunday in Lent, and for fifteen days afterwards.

Rubric. This casting of earth upon the corpse is a custom of pre-Christian antiquity. It is symbolical of the words of committal to earth, and also of the fact that the burial of the dead is a work of mercy. In the Prayer-Book of 1549 it is directed to be done by the Priest; in the old Latin Service earth was to be cast in the form of a cross.

Forasmuch as. Somewhat extended from the Sarum formula of committal.

I heard. This was the Antiphon to the Magnificat in Vespers for the Dead.

Lord, have mercy. The Lesser Litany, the Lord's Prayer, and the Prayer following it, in a modified form, are taken from the Sarum Manual.

Almighty God with whom, &c. This Prayer, and the Prayer following, are mainly centos from older Latin prayers, *e.g.* from a Gregorian Collect commencing "Deus, apud quem mortuorum spiritus," &c. (Leofric Missal, p. 202), and from a Collect in the Sarum Missal commencing "Domine Jesu Christe, fili Dei vivi, qui de caelo," &c. (Edit. 1861, col. 751*).

O merciful God. This Prayer is called the Collect, indicating that if there is a special celebration of Holy Communion it is to be used as the Collect in that Service. It was so employed in the Prayer-Book of 1549, where the Epistle was taken from 1 Thess. iv. 13—18, and the Gospel from St John vi. 37—40.

THE CHURCHING OF WOMEN.

By Rev. F. E. WARREN.

THE universal use in the Church of Christ of an Office for the "Thanksgiving of Women after Childbirth" arises out perhaps of an instinctive feeling of the piety and appropriateness of such a public recognition of God's care and providence, partly out of the ancient custom of the Jewish Church. The Jewish mother was to present herself in the Temple forty days after the birth of a male, eighty days after the birth of a female child, with an offering of a lamb and a young pigeon, the substitution of a second young pigeon for a lamb being allowed in case of poverty. (Levit. xii.; Luke ii. 22—24.) The title in the Prayer-Book of 1549 was "The Order of the Purification of Women."

NOTES.

Rubric. The "usual time" mentioned in the opening Rubric is a purposely indefinite expression. There was no strict limit laid down in the ancient Latin Office, and none was introduced when it was translated. In the Eastern Church the Office is to be said on the fortieth day after childbirth.

No special apparel is named or can be enforced, but a special Churching veil was in common use till the end of the sixteenth century.

The customary place before the Reformation was at the church porch. The Prayer-Book of 1549 specified a place "nigh unto the quire door." The customary place now is the altar step.

Psalms. Pss. cxxi. cxxviii. were appointed in the Sarum Manual. The former was alone retained in the Prayer-Book of 1549. Of the two Psalms now appointed, the first is the more appropriate after the death of the child, and before the reception of Holy Communion. The first clause of verse 4 has been put into the past tense; and verses 13—15 have been omitted as only applicable to the other sex. Psalm cxxvii. is more appropriate under other circumstances, and is useful in these days as proving that however a large family may be regarded in the eyes of the political economist, all children are to be to Christian parents a blessing and a gift from God.

Lord's Prayer. The doxology was added to the Lord's Prayer in 1661, to show that it is used here as an act of thanksgiving. The Versicles which follow are taken from the Sarum Manual.

Collect. From the Sarum Manual.

Rubric. No fee for this Office can be exacted. Whatever is offered becomes, like Easter Offerings, the private property of the Priest. The Prayer-Book of 1549 enjoined the offering of the Chrisom, and other accustomed offerings, the chrisom being the white dress in which the infant had been clad at its Baptism.

The Rubric makes it evident that although no time is specified for the saying of this Office, the most appropriate time of all would be before the commencement of Holy Communion.

A COMMINATION.

By Rev. F. E. WARREN.

This solemn Service of Commination, or Denunciation of God's anger against sinners, is a modern substitute for the complete and elaborate penitential discipline of the Primitive Church. It would occupy too much space to describe it here, and the reader desirous of fuller information is referred to Bingham's *Antiq.* Bks. XVII., XVIII., XIX. That portion of it connected with Ash Wednesday consisted of the following ceremonial. Penitents presented themselves before the Bishop, clad in sackcloth with naked feet, and eyes turned down to the ground. They were thus introduced into the church by the Clergy, who were to judge of the sincerity of their repentance, and the Seven Penitential Psalms were sung or said over them. Then ashes were cast upon the penitents, and their heads were covered with sackcloth, and it was declared to them that as Adam was ejected from Paradise, so they must be ejected from the church. Then they left the church followed by the Clergy, who repeated the curse passed upon Adam, "In the sweat of "thy face shalt thou eat bread." There was an equally solemn and formal office for the reconciliation of Penitents and their restoration to Communion on Maundy Thursday. But by the sixteenth century the essential usefulness of this discipline had passed away. It had degenerated into an Office to be used by all the congregation on Ash Wednesday whether Penitents or not, consisting of the repetition of the Seven Penitential Psalms, and certain Prayers, and of the blessing of ashes with holy water, which were then placed on the heads of all persons present in the form of a cross. The Commination Service is an intelligible substitute for the latter ceremony (which had become very unmeaning), until the wholesome and ancient disci-

pline of the Primitive Church can be restored again; which we may agree with the Prayer-Book in saying "is much to be wished," although the difficulties in the way are, for the present, insuperable.

NOTES.

Rubric. The reading pew named here is not the modern isolated reading desk, but that particular choir stall which the reader occupies. The pulpit is probably not the pulpit in the modern acceptation of the term, but the lectern or "jube" from which the Gospel was anciently read.

The Maledictions. The popular objection to these sentences of cursing is to be met by the fact that they are taken directly from God's Word, and that the moral law of the Old Testament is still binding upon us all. The 'Amen' at the end of each of them is declaratory not precatory, and like the 'Amen' at the end of Creeds expresses the assent of the people to the truth of the preceding statement. It means 'So it is' not 'So be it.' This part of the service resembles in character the Greater Excommunication, which used to be proclaimed in the vulgar tongue three or four times a year in the unreformed Church (*Surtees Soc.* vol. LXIII. p. 86*).

Now seeing. The Judaic severity of this address is in keeping with the selection of the denunciations of the Old Testament, but is pitched in a different keynote from most of the penitential Offices of the Prayer-Book, and of the Office Books of other parts of the Christian Church.

Rubric. This Rubric implies a special place or "faldstool" where the Litany was accustomed to be said.

Psalm. This Penitential Psalm and the various Collects and Suffrages which follow it are either translations or adaptations of parts of the ancient Ash Wednesday ceremonial.

Turn thou us. Note that this "supplication" is to be said, clause by clause, after, not with, the Minister. It is a collection of ancient Antiphons, and the Rubric in 1549 was, "Then shall this anthem be said or sung."

Benediction. The final blessing was added in 1662. It is taken from Numb. vi. 24, 26. The omission of verse 25 has been the subject of criticism, but this abbreviated form is copied from a benediction in the Sarum Processional, Edit. 1544, fol. cxvi. The same abbreviated form occurs in the description of the Christian Liturgy in the *Apostolic Constitutions*, Lib. II. cap. 57. The full Mosaic benediction, including verse 25, is given among the Episcopal benedictions at Mass in the Leofric Missal (p. 248) for ferial use, and in the Benedictional of St Ethelwold (p. 88) for the first Sunday after Pentecost.

FORMS OF PRAYER TO BE USED AT SEA.

By Rev. F. E. WARREN.

These forms of prayer were added to the Prayer-Book at the last revision in 1661. They are believed to have been written or compiled by Robert Sanderson, Bishop of Lincoln (*ob.* 1663). They are supplemental to, and not intended for use in lieu of, the Prayer-Book Service, and are designed to meet the emergencies which beset the seafaring life. There was ancient precedent for such prayers in the "Missa pro Navigantibus," with its special collects found in the "Sarum" and other Missals (Burntisland edit. p. 820*); in the curious "Missa Nautica," consisting of the Eucharistic Service with the "Consecration" and "Communion" left out (Bingham's *Antiq.* edit. 1878, p. 795; Durandus *Rationale*, lib. IV. cap. 1); and there was modern precedent in a Form of Prayer, issued for use in the Navy under Presbyterian influence during the Long Parliament (1640-53), with the view of supplanting the use of the Prayer-Book on board ship, and bringing the public worship throughout the Navy into accordance with the principles of the Directory.

NOTES.

After a Storm. This "Hymn of Praise" after a Tempest consists of a cento of the following passages from the Psalms: xcv. 1, cvii. 1, xlviii. 1, cvii. 2, cxlv. 8, ciii. 10, 11, cvi. 3, cvii. 18, cxxiv. 43, xcviii. 7, cvii. 25, 26, 28, lxvi. 19, 20, cxlv. 19, cvii. 29, cxlvii. 15, cvii. 13, lxviii. 19, 20, xcii. 4, lxxii. 18, 19, cvi. 48.

After Victory. This "Hymn of Praise" after a Victory is a cento of the following passages of Scripture: Ps. cxxiv. 1, 2, 3, 4, 5; 1 Sam. xix. 3; Pss. xliv. 3, cxl. 7; Isa. lxvi. 5; Exod. xv. 6, 7; 2 Sam. xxii. 40; Pss. cxv. 1, cxxvi. 3, 4, cxxiv. 7, cxiii. 2, xli. 13.

We therefore commit. In the form of Committal of the Dead Body to the Sea these words

"looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come"

have been substituted for

"in sure and certain hope of the Resurrection to eternal life."

Very nearly the same substitution occurs in the "Order for the Burial of the Dead" in the American Prayer-Book.

ACCESSION SERVICE.

By Rev. F. E. WARREN.

FORMS OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD.

For use in all Churches and Chapels within this Realm, every year, upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

Before 1859 four Forms of Prayer, with Thanksgiving or with Fasting, were annexed to the Prayer-Book by State Authority for the commemoration of important events in our national history.

1. A form of Prayer with Thanksgiving.

To be used yearly upon the Fifth Day of November.

For the happy Deliverance of King James I., and the Three Estates of *England*, from the most traiterous and bloody-intended Massacre by Gunpowder; and also for the happy Arrival of his Majesty King William on this Day, for the Deliverance of our Church and Nation.

2. A form of Prayer with Fasting.

To be used yearly on the Thirtieth of January.

Being the Day of the Martyrdom of the Blessed King Charles the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

3. A form of Prayer with Thanksgiving to Almighty God.

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years' interruption; which unspeakable

mercies were wonderfully completed upon the twenty-ninth of May 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

4. A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD.

To be used in all Churches and Chapels within this Realm, every year, upon the Twentieth Day of June; being the Day on which Her Majesty began Her happy Reign.

Nos. 1, 2, 3 were abolished by Royal Warrant in 1859, and no more need be said about them here. No. 4 was retained in its old shape till 1901, when a new Form, or rather new Forms of Service, as found in the present-day Prayer-Book, having been prepared by Convocation, were authorized by Royal Warrant on Nov. 9, 1901. They are threefold. The first Form provides Proper Psalms, Lessons, Suffrages, and Prayers for use at Matins and Evensong. The second Form provides a Proper Collect, Epistle, and Gospel for the Order of Holy Communion. The third Form provides an independent additional Service consisting of Te Deum Laudamus, and special Suffrages and Collects. These three Forms are a great improvement on the older Accession Day Service, which was open to grave liturgical objections.

NOTES ON THE [PSALTER OR] PSALMS OF DAVID

Pointed as they are to be sung or said in Churches.

By Rev. E. J. BOYCE

The Hebrew title is Tehillim (plural of Tehillah, i.e. praise or hymn), Praises or Songs of Praise, or Sepher Tehillim, Book of Praise, expressive of the character and object of the book, viz. "to declare the Glory of God."

The title given in the New Test. (St Luke xx. 42; Acts i. 20) is "Book of Psalms," and in all Christian versions it is the same, or collectively *the Psalter* (Psalterion), a name derived from a musical stringed instrument (1 Kgs. x. 12) made of wood, in the style of a harp and in shape like a Greek delta.

A hymn, though applicable to a psalm (St Matt. xxvi. 30, Acts xvi. 25), is not identical with it. See Eph. v. 19; Col. iii. 16; where the "spiritual songs" are such as those dictated by the Holy Ghost to spiritual persons e.g. Elizabeth, Blessed Virgin Mary, Zacharias, St Luke i. . With reference to the term *Book* of Psalms it is to be noted that the word book is used, both in Hebrew and Greek, in a collective and a disjunctive sense. See Ps. xl. 10; Heb. x. 7; Gal. iii. 10; Rev. xxii. 10, 18. So "Book of Moses" (St Mark xii. 26) = Pentateuch: "Book of the Prophets" (Acts vii. 42 = twelve minor prophets.

In the Jewish division of the Old Testament the third part was called the Ketubim or Hagiographa or Holy Writings.

In our Lord's words, St Luke xxiv. 44, He meant by "the Psalms" this Hagiographa, for beginning as it does with the Psalms the whole was then commonly called by that name.

The Psalms are cited as "the Law" in St John x. 34, xii. 34; and according to the customary language of the Hebrews in our Lord's time the Psalms are quoted as if all were the composition of David, whereas according to a generally received opinion we may ascribe the authorship of 73 to David: 2 to Solomon: 12 to Asaph: 12 to sons of Korah: 1 to Moses: 49 to anonymous Psalmists: while some have been assigned to Hezekiah, Josiah, Jeremiah (cii.), Daniel (cxix.) and Zerubbabel.

Note.—The following works will be found of great assistance in the study of the Psalter. *The Speaker's Commentary*, London, 1873, vol. iv.; *S.P.C.K. Commentary*, vol. iii.; Perowne, Bp. (J. J. S.), *New Translation*, London, 1864–8; Alexander, Bp. (W.), *Witness of the Psalms to Christ*, London, 1877; Freeman (P.), *Principles of Divine Service*, Oxford, 1863, vol. i.; Neale (J. M.) and Littledale (R. F.), *Commentary on the Psalms*, London, 1860–74. The more recent views of the Higher Criticism may be sought in various works on the Psalter by Dr T. K. Cheyne.

The Psalter has been called "an epitome of the Bible adapted to the purposes of devotion." (Horne's Pref. p. 1.)

No portion of the Hebrew Scriptures has transfused its spirit into the Christian Church more completely than the Book of Psalms. Out of 283 direct quotations from the Old Test. in the New Test., 116 are from the Psalms.

Therein is a true preparation for the special work of Christ. It is the peculiarity of the Psalter that every one can use its words as if they were peculiarly and individually his own.

Hence it is said that "the Psalms remain after some thousand years perhaps the most perfect form in which the religious sentiment of man has been embodied." (Hallam.)

David's *prayers* "combine these three conditions—permanence, capability of being really prayed, and universality."

The end of all the Psalms is "*ut anima conjungatur Deo*, that the soul may be joined to God," hence the Psalter so much formed the chief manual of devotion of Christians in former days that it was called "the Prayer-book of the Saints" for Psalm after Psalm is a dialogue between the soul and God. (Herder.)

"The poetry of the Psalms is a poetry of friendship between the spirit of man and the spirit of God; a poetry apparently ordained to leaven the poetry of the whole world, as the history of the Old Test. to be the 'sun of all other histories.'" (Keble).

In Syria Christian education began with the Psalms; was continued with the New Test., and after with the Old Test. The Psalter was regarded by SS. Athanasius and Ambrose as especially adapted to the use of youth.

In the early Christian Church the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields.

During the first twelve centuries the committal of the Psalter to memory was so enjoined on Ecclesiastics, that St Gennadius, Patriarch of Constantinople (A.D. 494), refused to ordain any Clerk who could not repeat "David" by heart. The Eighth Council of Toledo (A.D. 653) orders that none shall be promoted to any ecclesiastical dignity who do not perfectly know the whole Psalter, in addition to the usual Canticles and Hymns, and the formula of Baptism. The Council of Oviedo (A.D. 1050) decrees that the Archdeacon shall present only such Clerks for ordination at the Ember Seasons as know perfectly the Psalter, &c.

Division of the Psalms.

The Division into five Books is marked by the Doxology at the close of each, the fifth Book having the last four Psalms as its doxology. But although we know these divisions, yet there is as much difference of opinion respecting the person who grouped the various Psalms into each book, and consequently the exact date at which these collections were made, as there is respecting the date and authorship of many of the Psalms themselves.

The following is an account sufficiently reliable:—

First Book contains Pss. I—XLI, "emphatically the Davidic Book"—arranged by David, substantially in its present form, soon after the accession of Solomon.

The name *Jehovah*, or Adonai: in the Greek *Kurios*, in the English LORD, occurs 272 times in this Book, while *Elohim*, which in the Hebrew Scriptures stands for *God*, only 15 times.

Jehovah was "the incommunicable Name" uttered only in the Sanctuary by the Priest pronouncing the Blessing, and by the High Priest within the Holy of Holies on the Day of Atonement. For it Adonai was substituted by the Jews for fear of Exod. xx. 7) as Kurios was by the Greek translators, and in consequence still generally appears in our English Bibles as LORD, distinguished by capital letters. Elohim, a noun plural, is the Name which in the Hebrew Scriptures stands for God. It is the abstract Name expressive of Godhead, whether the god thus spoken of be the true God or a false god. Jehovah is the personal Name of the covenant God of Israel. When it is used, His special revelation of Himself and covenanted relationship with the chosen race are always implied.

The prevalence of the Name Jehovah (LORD) in Book 1. (David's Sanctuary Hymnal), may be accounted for by the fact that this book was the Hymnal expressly intended for the Temple use, and that Jehovah was the Name by which the Israelites usually addressed God.

Second Book contains Pss. XLII—LXXII. Psalms of the Temple-Singers—arranged with a special view to recitation in the Temple under the guidance of Solomon or of the leader of the Levitical Chorus. Uniformly National Psalms.

As Book 1. of Christ, so this is prophetical of the Christian Church. In these thirty-one Psalms the name Jehovah occurs 30 times and Elohim 164 times. The Doxology of this Book combines the two NOTE.

Third Book contains Pss. LXXIII—LXXXIX. The Liturgical character of this book is marked in Auth. Vers. by Musical Terms in the Inscriptions.

The Divine names Jehovah and Elohim are used with nearly equal frequency, i.e. 44 and 43 times. This book was collected probably in the reign of Jehoshaphat, 2 Chron. xx. 21.

Fourth Book contains Pss. XC—CVI. Collected and arranged before the close of Hezekiah's reign (see 2 Chron. xxix. 30; Prov. xxv. 1), or, according to some, not till the days of Nehemiah. They were all written (excepting Ps. xc.) after the doom of the destruction upon Jerusalem for the wickedness of Manasseh had been pronounced. 2 Kgs. xxi. 10—16.

In this book the name Jehovah is used throughout.

Fifth Book contains Pss. CVII—CL. Its collection belongs to the period of the return from Babylon and consequently contains many thanksgivings for the restoration: probably composed by Ezra or Nehemiah.

The last four Psalms begin each with *Hallelujah*, and form a complete doxology.

The name Jehovah occurs 236 times, whilst that of Elohim only 7.

It is necessary to remember that the Psalms are not arranged in chronological order. The principles of arrangement seem to have been:

1st. To put together those which were composed for the same or similar occasions or of the same epoch, and so were mutually related, e.g. Pss. xxvi. xxvii.

2nd. To associate together those which were connected by the similarity either of the general train of thought or of particular expressions, e.g. Pss. iv. v.

Inscriptions.

As these are not—any more than the titles—prefixed to the Psalms in the Prayer-Book, it will be sufficient to state that they are of three kinds, those

(*a*) which mark their Liturgical (e.g. Ps. iv.) and Musical (e.g. lxxiv.) character.

(*b*) which assign them to particular authors, e.g. Pss. iii. lxxxiii.

(*c*) which connect them with certain historical events, e.g. Ps. xxxiv.

Though the inscriptions are omitted, yet there is a heading to each Psalm in the Prayer-Book consisting of the first words of the Psalm in the *Latin* language: reminding us that before A.D. 1549 when the first Book of Common Prayer *complete in the vulgar* (or *English*) *tongue* was published, the Psalter and the rest of the Offices used in public worship were in Latin. The English Version of the Psalms in the Prayer-Book was made in a great measure from that Latin version called the Gallican: corrections from the Hebrew being introduced by Coverdale A.D. 1535 and 1539, and by Tonstal and Heath in 1541.

N.B. There are four kinds of Latin Psalters:

1. The *Italic*, in common use in Italy before the time of St Jerome (A.D. 378).

2. The *Roman*, an edition of the Italic, corrected by St Jerome in the time of Pope Damasus (A.D. 383), used in the Roman Office, and still in the Vatican Church.

3. The *Gallican*, introduced by Gregory of Tours (A.D. 573). It is St Jerome's more correct translation, made A.D. 389, from Origen's Hexapla, or the most correct edition of the Septuagint with corrections from the Hebrew. Used first in Gaul between A.D. 580—595. It passed into England before A.D. 597.

4. The *Hebraic* was St Jerome's own translation direct from the Hebrew, made A.D. 391. Not used in Church Offices. (Waterland, *Ath. Creed*, pp. 71, &c.)

David appointed for the service of the Tabernacle or Temple a descendant from each of the three immediate sons of Levi to

preside over Psalmody and Music: Asaph the lineal representative of Gershom, Levi's eldest son: Heman of Kohath, his second son: and Ethan of Merari his third son (1 Chron. vi. 31—49).

That branch of the family of Kohath descended from Korah, of which Heman was one, was celebrated for its metrical and musical talents; 14 sons and 3 daughters "were under the hands of their father for song in the House of the Lord" (1 Chron. xxv. 5, 6).

To show how psalmody and music were attended to, and what an all-important part they took in the Temple-worship, we read that in David's reign the whole choir of male and female voices amounted to 4000, divided into 24 wards or courses (1 Chron. xxiii. 5, xxv. 9 31), which together formed three distinct choirs. Of these the sons of Asaph constituted four, the sons of Korah fourteen, the sons of Ethan six courses. These were under 288 leaders (1 Chron. xxv. 7; see 2 Chron. xxiii. 13). And even on the return from captivity (when the choir of Asaph alone returned), the singing men and women at the beginning amounted to 200 (Ezra ii. 65), and so increased after arriving at Jerusalem as to people several suburban villages (Neh. xii. 29).

It is significant that Asaph, Heman, and Ethan, together with the whole choral body, wore fine linen robes (1 Chron. xv. 27).

Psalmody in the Apostolical Churches (Eph. v. 19, 20; Col. iii. 16) led to the appointment of singers even as it did in the Jewish Church. The office of Psaltes (ψάλτης) was reckoned among the earlier ecclesiastical appointments. This dates from the middle of the fourth century. Each was admitted to office, not as the rest of the Ordines Minores (i.e. by the Bishop, but by the Priest alone, and in this form: Vide ut quod ore cantas corde credas: et quod corde credis operibus comprobes, "See that what thou singest with the mouth thou believest in thy heart, and what thou believest in thy heart thou approvest by thy works." The choir schools attached to our Cathedrals date from the sixth century. The first singing school at Rome was established by Gregory the Great (A.D. 590): its influence extended to England and other parts of the West. The first choir in England was established by St Augustine on the foundation of the See of Canterbury A.D. 597 The examples of Christ Himself and of His Apostles (St Matt. xxvi. 30; Acts xvi. 25), and also their precepts (St James v. 13; Eph. v. 19; Col. iii. 16, see 1 Cor. xiv. 26; Rev. xiv. 2, 3), prove that the custom of singing hymns or psalms in the Christian Church is very ancient. With regard to the Music of the Church: according to St Jerome (A.D. 378), and St Chrysostom (A.D. 398), it had in the East degenerated into a theatrical style. The former, in order to counteract this in the West, introduced the *monotone* or planus cantus, i.e. plain song or tune, as practised by the monks. [In the Rubric, respecting the Lessons in both the Books of Edward VI. A.D. 1549 and 1552, it was ordered that (to the end that the people may the better hear), in such places where they do sing, then shall the Lessons be sung in a *plain tune*, after the manner of distinct reading, and likewise the Epistle and Gospel.]

Hilary of Poictiers (A.D. 354), and after him St Ambrose of Milan A.D. 374), introduced the method of chanting called from him Ambrosian: it was antiphonal and abounding in variation. In place of this Gregory the Great (A.D. 590) substituted the *Cantus firmus*, an unvarying melody of eight tones to be sung in unison by the whole Choir. This Chant has been retained in use ever since.

The Metrical System of the Psalms.

"It is obvious from the structure of the Hebrew Psalms that they were intended not for singing but for chanting" (Keble). Hebrew poetry has no metres regulated by the number or quantities of syllables. It is "a poetry not of words but of ideas. The connection is not of sound with sound, but by a grouping of thought with thought and of idea with idea."

This is the law of parallelism which in its simplest form is the distich in which each verse consists of two equally balanced clauses, (*a*) either expressing the same or a cognate thought under different forms (e.g. Ps. i. 2); or (*b*) the second clause is antithetical, marking a distinction between truth and falsehood, good and evil (e. g. Ps. i. 7; (*c*) or the second states the results of the first (e.g. Ps. xxv. 7).

The only Psalms in which the thoughts of the poet occur without any progressive movement and with little if any internal connection are those eight called

Alphabetical Psalms,

namely IX, X (sometimes as in the Greek and Latin versions made one Psalm), XXV. XXXIV. XXXVII. CXI. CXII. CXIX. CXLV. These are generally of a didactic character. In these each verse, sometimes each clause, begins with a letter of the Hebrew Alphabet in regular order. (*Sp. Com.* App. to Int.)

The Antiphonal Singing or Saying of the Psalms.

That alternate chorus or responsive singing was customary amongst the Israelites and in the Temple-worship is evident from reference to Exod. xv. 20, 21; 1 Sam. xviii. 7. Psalms such as XXIV. CXV. CXXXVI.; 1 Chron. vi. 39. 44; Ezra iii. 11. See Nehemiah xii. 24 "and the chief of the Levites...with their brethren over against them according to the commandment of David the man of God, ward over against ward." See also vv. 31, 38 and Is. vi. 3.

When and how this custom of singing by course came up in the Church is not certainly known. Pliny, in a letter to Trajan, says that the Christians used to sing responsively a hymn to Christ as to a God. That it was an institution of the Eastern Church, introduced at Antioch by monks about A.D. 350 is a generally received opinion, and as the Western Church universally derived all its known forms of ritual from the Eastern, so this form amongst others. It is of interest to note that there are four methods in which the Psalms have been ecclesiastically sung.

1. When the whole Psalm is sung by the whole choir without any response or variation. This is called Cantus directus or Directaneus.

2. When, as in our Cathedrals and other Churches, the choir is divided into two parts or sides, each singing alternately, one on the north side (called Cantoris, or the side of the Precentor), and the other on the south side (called Decani, or Dean's side).

3. When the Psalm is sung alternately between the Precentor and the Choir. Hence the term *Psalmi pronunciatores* or *succentores* (leaders or *precentors*).

4. When the whole Psalm or Anthem is sung by a single voice it is called the *Tract*.

N.B. To assist and regulate this mode of singing, each verse is divided into two parts by a colon, and so the Psalms in the Prayer-Book are so "pointed as they are to be sung or said in churches." This is done often independently of the sense, see Ps. xlv. 2.

Songs of Degrees or Gradual Psalms.

These are the 15 Psalms CXX.—CXXXIV. probably in part an adaptation of ancient hymns and forming originally a Psalter within a Psalter.

There is considerable difference of opinion upon the use for which these songs were written.

The following are the chief interpretations given of this:—

1. Chanted by pilgrims returning from exile at Babylon.

2. For pilgrims journeying with song and music (Is. xxx. 29; cf. Gen. xxxi 27) to Jerusalem according to the Law (Deut. xvi. 16); hence called "songs for or at the goings up"—but though Pss. CXXI. CXXII. and others fall in with this interpretation, yet Pss. CXXIV.—CXXVI. scarcely do.

3. For chanting, says early tradition, upon the fifteen steps which led from the court of the women in the temple to the court of the men of Israel: so in the Vulgate they are called *canticum graduum*. But the steps are not mentioned in Scripture.

4. For the encouragement of the workmen engaged in rebuilding the temple under Nehemiah (Thrupp, II. p. 264), but it is doubtful whether the title would signify song of ascents *to the walls*

5. That these Psalms were specially intended for public worship in Zion; the term *degrees* signifying ascent to the House of God. Through all of them there is the common feature of trust in God's sanctuary. Possibly the portions of the ascent might be marked by steps.

6. An ancient Rabbinical commentary says, "songs on the steps on which God sends the righteous up into the other world." (Goode pp. 77—79.)

The characteristics of these Psalms are—"sweetness, tenderness, sympathy and brevity."

In the Greek Church, the only period of the year in which any long portion of the Psalms is repeated evening after evening, is the fifteen weeks before Christmas: and the Psalms so distinguished are these "Pilgrim songs." "No one of them bears an individual character, all refer to the whole Church of God. The fundamental thought in all is the Providence of God watching over the Church."

The Hallel.

This is the name given to the six Psalms CXIII.—CXVIII. which were sung at the three Great Feasts of the Jews, Passover, Pentecost, and Tabernacles (Lev. xxiii.; Deut. xvi. 16) and at the Feast of Dedication (1 Mac. iv. 59; St John x. 22) and at the New Moons (1 Chron. xxiii. 31). The first two were sung before the Paschal Supper, i.e. before the second cup was passed round; and the last four were sung after it: i.e. when the fourth cup had been filled. These last probably formed the Hymn which our Lord and His Apostles sang after the last Passover (St Matt. xxvi. 30; St Mark xiv. 26).

Psalm CXXXVI. with its 27 responses is called in the Jewish Liturgy the "Great Hallel" by way of distinction from the above six Psalms.

In the Temple service the following seven Psalms were respectively allotted to each of the seven days of the week: XXIV. XLVIII. LXXXII. XCIV. LXXXI. XCIII. XCII.

Messianic Interpretation by the Jewish Church.

The Messianic interpretation of each and every Psalm was received by the Hebrews long before our Lord's coming without any misgiving, and in His time neither the scribes nor leaders of the people ever attempted to deny or controvert the truth of the prophecies quoted from the Psalms or their application to the Christ. They entertained without doubt the traditional interpretation. A belief in Messiah founded upon the prophecies and specially upon typical and direct prediction in the Psalms was a fundamental of Faith with the chief Rabbis." (*Sp. Com.*)

"The Jews must have understood David their Prince to "have been a figure of Messiah. They would not otherwise "have made his Psalms part of their daily worship. Was the "Messias not concerned in the Psalms it were absurd to cele- "brate twice a day in their public devotions the events of one "man's life who was deceased so long ago as to have no relation "now to the Jews and the circumstances of their affairs, or to "transcribe whole passages from them into their prayers for the "Coming of the Messiah" (Bp. Chandler).

The Use of the Psalms in the Holy Catholic Church.

(*See* Freeman, P., *Principles of Divine Service*, vol. I. pt. I. chap. I.)

Prior to an investigation into "the witness of the Psalms to Christ and to Christianity" and into the rationale of the "proper" and other special Psalms in the Prayer-Book, it is of importance to record in this place the use of the Psalms in the Ancient Church's ritual and in that of our own Reformed Church. The following facts deserve special notice. The great and guiding principles of Divine Service and Worship to be gathered from primitive Forms were first, that to lose ourselves in the praise of God is the peculiar joy and glory of the Christian estate. In a word, *Praise* is the ruling aspect. Meditation on the law of God and on the great Christian verities, together with Prayer and Confession of Sin as the basis of all, from the commencement accompanied the service of Psalms and Hymns: but in the ancient Divine Offices three-fourths at least consisted not of Prayers at all, but of Psalms and Holy Scripture—and even now the Psalms occupy one-fifth part of our English Prayer-Book.

According to St Basil (A.D. 370), in his day the services of the Primitive Church consisted of Psalmody with prayer intermingled; the whole ushered in with penitential confession. He

speaks of no other service than Psalms and Prayers, and this is the present aspect of the existing daily offices of the Greek Church; the Pss. are sung as of old, for the most part continuously, certain fixed ones being added (e.g. as the LI^st^ concluded the night service[1] or nocturns, otherwise Matins, the LXXIII^rd^ followed shortly after at Lauds) and as the Pss. were used for Meditation[2] as well as Praise there is an entire absence in these ordinary offices of Lessons, that is, of the reading of Holy Scripture for purposes of instruction and meditation as distinguished from the singing of Psalms.

These Eastern offices are the lineal progenitors of the earliest and later ritual of the Western Church, and therefore of our own; all its known forms being universally derived from the Eastern. From the 6th to the 16th century the offices of the Western Church were in their general cast monastic, as is evident from the sevenfold scheme of service called "the Canonical Hours" or "the Divine Office," which was not the *Church's* originally but urged on her by *monastic* zeal. At the earliest of these seven services (viz. Nocturns or at midnight) the particular number of 12 Psalms was read in course, that number prevailing in the Egyptian monasteries and being imported from thence into Europe. At each of the remaining six services certain fixed Psalms besides some few in course, and Canticles were used, and in fact the *ideal* of all the ancient services was the *public devotional use of the Book of Psalms at large:* but in *practice* few of the Psalms were said, owing to the substitution for the daily portion of some few, mostly unvarying ones, on the plea of a festival, of 3 or 9 lections, so that in *reality*, owing to the frequent occur-

[1] For an account of the daily offices of the Eastern Church, see general introd. to the *History of the Eastern Church*, vol. II. pp. 830—941 (J. M. Neale), and for the division and arrangement of the Psalms according to various Uses (i.e. Eastern, Benedictine, Ambrosian, Roman), and the appointment in them of particular Pss. for various days, seasons, and offices, see Campion (W. M.) and Beamont (W. J.), *Prayer-Book Interleaved*, pp. 227—241, fifth edit.

[2] Psalm CXIX (read in three portions) was chosen for the earlier portion of the nocturno matutinal office, because it alone, in the whole Psalter, speaks of the *midnight* hour as proper for devotion (v. 62), and refers to *night*, and 'night watches' (vv. 55, 148). It was used in the Eastern daily Offices as a *meditation* no less than as *praise*. It stood in the ancient Church, in some sort, in the stead of Lessons in their ordinary night service. It is called in the Prymer (1545) "the Commendations." It is "the lyric of the Law," "a meditation upon the Oracles:" for every verse (with two exceptions, vv. 122, 132) sings the changes upon "the Law of the Lord." The Preface to it in the Prymer of Hen. VIII. (1545) describes it as "the ABC of "Godly love: the paradise of learning: the shop of the Holy Ghost: the school "of truth. In which appeareth how the saints of God esteem the holy Laws: "how fervently they be given unto them: how it grieveth them that they "should be despised: how fervently they desire to learn them, to walk "in them, and to fulfil them: finally, how the transgressors and adversaries "of them shall be punished and destroyed." In the German version of the Bible the Psalm is described as "The Christian and golden ABC of the "praise, love, power, and use of the word of God."

rence of festivals, less than half of the Psalms were sung through weekly.

The Prymer which for at least 150 years preceding the Reformation was the book authorized by the English Church for the *private* devotion of the people, contained in that of A.D. 1535 no less than 69 Psalms, and that of Hen. VIII. A.D. 1545, upwards of 50. In the Book of Common Prayer the entire number of Psalms (reckoning each of the 22 portions of the CXIXth. as one Psalm) is 171, sung or said at Matins and Evensong daily; 91 being allotted to the former and 88 to the latter. This is exclusive of the four Psalms used as Canticles, and in seven occasional Services in the Prayer-Book there are 13 special Psalms, besides two composite Psalms in Forms of Prayer to be used at sea.

There were from immemorial ages daily in the Christian Church *three* chief offices of ordinary worship resolving themselves in practice into *two*, viz. the midnight and following without interval the early morning service (corresponding with Matins and Lauds, which really formed one service) and the evening office or vespers. The leading characteristic of these two services was that they were great offices of Psalmody and Hymns—"Orbs of divine song, the greater and the less ruling over the day and over the night."

Thus the early Christians fulfilled in the order in which St Paul gives them to the Ephesian Church those two great precepts of Divine service, "be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 18–20); "praying always with all prayer and supplication, and *watching* thereunto with all perseverance and supplication for all saints" (vi. 18); see St Mark xiii. 35, and Acts xvi. 25; xx. 7.

Both of these offices contained certain *fixed* Psalms, while others, according as time allowed, were sung in order.

Thus the ruling idea of ordinary worship, from the very beginning, has been Praise—reflecting the most general conception of the Eucharist[1]: Praise by means of Psalms and Hymns, but Psalms more especially, to so great an extent were the *dominant*, as well as the unfailing element of this worship, that the office-book of the Western Church was entitled the *Psalterium*.

WITH SPECIAL REFERENCE TO THE RITUAL OF THE ENGLISH CHURCH, "the greatest part of our daily service consisteth in much variety of Psalms and Hymns."

Observe in the Exhortation the purposes for which we assemble and meet together, "to render thanks...to set forth His most worthy praise," &c.

"With the Doxology, set on high to proclaim the object of our entire act of worship, the Praise of the office begins: and then

[1] A weekly celebration of the Eucharist, at least, was universal in the ancient Church. When a celebration follows the ordinary service, the Psalms start forth into Eucharistic life and become instinct with sacrificial meanings and mysteries. (P. Freeman.)

from the Venite to the end of the office is a continued act of Praise broken only by the introduction of the *topics* of praise by means of the Lessons: carried on by Anthem and Hymn: by the Invocation and the Adoration with which every prayer commences and many conclude—crowned by the general act of thanksgiving (subjoined to our daily office A.D. 1662) which holds a parallel position to that of the "Gloria in excelsis" in our Communion Office. In the *amount* of Psalmody the English Office falls short of those of the West or East, but considering the brevity of our office the proportion of praise in it is equal" (**Freeman.**)

It is by no means unnecessary to remember that praise is confessedly that which approximates our worship to that of Angels. Of this worship we know but two things—the heavenly ritual has for its substance praise (Rev. iv. 9, 11, v. 13, vii. 12, xix. 1, 2) and for its manner joint action and mutual exhortation, "Thou art worthy" &c. (iv. 11) and "Alleluia, and again they said **Alleluia**" (**xix. 1, 3, 6**).

Does not this remind us of the prominence which the doxological element assumes in the highest worship of the Church? To give glory to God, to thank God for His great glory, is better than to make known our request unto God, for it is *adoration*; and "the altered life, the pure heart, the sensitive conscience, the firm faith, the enduring love, these *flow out* of the *worship* of God, and make up the comeliness and beauty of a Christian."

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

See this before the Calendar.

In the 16th century the English Church in re-adjusting the whole scheme of her services rejected the then-existing scheme of Psalms "notwithstanding that the ancient Fathers have divided the Psalms into seven portions whereof every one was called a Nocturn" (*Pref. concerning the service of the Church*). The fixed Psalms were omitted and the continuous Psalmody was rearranged, and owing to the whole cycle of Psalms being made to revolve not with the week but with the month, the Sundays, when there were naturally most worshippers, come in for all parts of the Book of Psalms in turn, whereas according to the old arrangement the same Psalms were read at Matins and Vespers on all the Sundays of the year. The English revision brought the whole Psalter into general use, and besides brought back the ancient Western usage of saying the Doxology at the end of every Psalm instead of as in the Eastern ritual at certain intervals only in the Psalmody. These intervals were after the 3rd subdivision into which each section of the Psalter is divided.

The order about the reading of the Psalter in the first and second Prayer-Books of Edw. VI ran thus: "to every month shall be appointed just 30 days, and because January and March hath one day above the said months, and February which is placed between them both only 28 days, February shall

borrow of either of the months of January and March one day, and so the Psalter which shall be read in February must be begun the last day of January and ended the first day of March."

Doxology.

This is really a Creed contained in a hymn, and may be used as an act of *faith* or an act of *praise*. The use of it turns Jewish Psalms into Christian hymns, and is a testimony that the same God is worshipped by Christians as by Jews; the God of the Psalms having been from the beginning Father, Son and Holy Ghost, although this "Catholic Faith" is more clearly revealed in the New Testament than in the Old Testament. In the American Church it *may* be sung after each Psalm, and at the end of the Psalms for the Day it *shall* be sung.

"The Psalter followeth the Division of the Hebrew."

This means that owing to the putting together of two Psalms, the 9th and 10th in the Greek and Latin versions, and then dividing Psalm CXLVII. into two, together with other minor variations, although the whole number of Psalms in each is 150, yet the numbers of the Psalms in the Greek and Latin translations do not exactly agree with those of the Hebrew version which our Psalter follows. The Psalms in the Prayer-Book are taken from the "Great Bible" or "Cranmer's Bible" first printed in 1539, and consequently are not the same translation as that of the "authorised version" made in the reign of James I. A.D. 1611. This old version was retained for two reasons—because the choirs were accustomed to it and its language was considered to be more smooth and fit for song: and because at the time of the Reformation few of the common people could read, but many were found before the last revision of the Prayer-Book to have been so accustomed to the use of the Psalms as to be able to sing them from memory.

It is necessary to remember that a Concordance to the Authorized Version of the Psalms, will, in many instances, fail to verify the verses of a reference which is made to the Prayer-Book Version, the division of a Psalm into verses differing as to their number in the two versions, e.g. xix. 14 in A. V. is xix. 14, 15 in Prayer-Book, and on the contrary, xviii. 1, 2 in A.V. is xviii. 1 in Prayer-Book. The reference to the Psalms in this dissertation is always to the Prayer-Book version.

The Witness of the Psalms to Christ and to Christianity.

"The applicability of so many passages in the Psalms to Christ is some proof that the application was intended to be made." The universal Church of Christ from the very beginning would never have adopted the Psalms for her use had she not felt that it was in the devotions of Christ not of David that she

was inviting her children to join—"Are we concerned with the affairs of David and Israel: with the ark and Temple: with going up to Jerusalem and to Sion: with victory over Moab and Edom and Philistia: with deliverance from Babylon? When taking such expressions into our mouths we must mean a spiritual Jerusalem, Sion, ark, temple, law, sacrifice—and victory over spiritual enemies. By substituting Messiah for David: the Gospel for the Law: the Church Christian for that of Israel: the enemies of the one for those of the other—the Psalms are made our own, and though composed for the use of Israel and Israel's monarch, they admit of an application to us who are now the Israel of God, and to our Redeemer who is the King of this Israel" (Horne).

Such Psalms as LXXVIII. CV. CVI. CXXXVI. must be read in the light of New Test. exposition, of which we have a specimen in 1 Cor. x.: for all these things are an allegory (Gal. iv. 24, &c.), e.g. "the Sacraments of the Jews are types of ours" (vv. 1–6), and God's dealings with them are examples for us, and were written for our admonition (vv. 7–11), and so we are taught (and to teach) that there is a spiritual Israel of God: other children of Abraham and heirs of promise, another circumcision (Col. ii. 11), another Egypt, another wilderness, other bread from heaven, another rock, another Canaan, another Jerusalem, than those spoken of in these Psalms.

"The Psalter emptied of Christ would have to the Christian no voice, no meaning: Psalmorum Clavis Christi fides (the key of the Psalms is the faith of Christ). The golden key of the Psalter lies in a Pierced Hand."

While it is usual to call such Psalms as II. VIII. XVI. XXII. XL. XLV. LXXII. LXXIX. CX. CXXXII. Messianic, because in these there is evidently direct (and in some exclusive) reference to Christ, yet it must not be understood that the prophetical witness to Christ is confined to these: for scattered notices and expressions occur in a great number of the Psalms which have more or less of a Messianic significance and find in such reference the most satisfactory elucidation. A large proportion of the Psalms has visible and determinate Christian associations in virtue of references made to them by our Lord Himself and by His Apostles.

E.g. compare Ps. II. with Acts iv. 25: Heb. v. 5: VIII. with Heb. ii. 6: XVI. with Acts ii. 25–27. XVIII. 49 with Rom. xv. 9: XIX. with Rom. x. 8: XXII. 1, 8, 18 with St Matt. xxvii. 35, 43, 46: XL. 8–10 with Heb. x. 5–7: XLI. 9 with St John xiii. 18: XLIV. 22 with Rom. viii. 36: XLV. 6 with Heb. i. 8: LXVIII. 18 with Eph. iv. 8: LXIX. 25 with St Luke xiii. 35: Acts i. 20: LXXVIII. 2 with St Matt. xiii. 34: XCI. 11 with St Matt. iv. 6: XCV with Heb. iii. iv.: CX. 1 with St Matt. xxii. 44: CXVII with Rom. xv. 11, CXVIII. 22 quoted six times as spoken of Christ, see marg. ref.: CXXXII. 12, with Acts ii. 30. Now this collection of New Test. citations from the Book of Psalms proves that the Psalms are written upon a Divine preconcerted prophetical plan.

"One thing is certain from the recorded words of our Lord, that He used the Psalms in devotion: in temptation in the wilderness: in parables: in argumentative discourse: in prophetic application: at the Passover: in the High-Priestly Prayer: from the

Cross: on the Resurrection Morn: and, to the Virgin Mother the *Magnificat* proves that the Psalter was Bible, Prayer-Book and Hymn-book all in one" (Bp. W. Alexander).

The Psalms witness to Christ[1].

"Those which belong to Christ may be considered as referable to *three classes*, (*a*) the subjectively, (*b*) the objectively, (*c*) the ideally Messianic."

(*a*) Subjectively Messianic. In these the suffering and glorified Saviour is *Himself* the speaker, e.g. XVI: XXII: XXIII: XXVIII: XXX: XXXV: LXIX: LXXI: CIX: CXX: CXLII. "The only explanation of these is this: Christ's humanity found herein appropriate Devotions, Prayer-Book, Liturgy, Hymnbook fitted and preharmonised for a Divine Sufferer."

In those expressions (e.g. XL. 15) indicating the bearing a load of sin: Christ is either speaking for His own Body the Church: or taking the punishment of those sins upon Himself as part of the mystery of the suffering of Himself the Sinless One. (Bp. of D. p. 43. Thrupp, Ps. LXIX.)

With regard to the *imprecatory* portions of the Psalms (e.g. LXIX. CIX.) it will be sufficient to say that the change of the imperative into the future is by modern exegesis considered indefensible as grammatically invalid. These imprecations in the Old Test. have their parallel in the New. See St Matt. vii. 23, xxi. 41, xxii. 13, xxiii. (the eight woes): St Luke xix. 27: Rev. vi. 16, 17.

The explanation is this: the final extirpation of sin should be the prayer of God's saints, we pray for the punishment of the finally impenitent, such prayer is virtually involved in the petition "Thy kingdom come." All that can be meant, whether uttered by the Prophet or by Messiah or by ourselves, must be a ratification of the just judgments of the Almighty against His impenitent enemies, like what we find ascribed to the blessed spirits in heaven when such judgments are executed. See Rev. xi. 17, 18, xvi. 5—7.

(*b*) Objectively Messianic. II. XLV. CX. are the direct representatives of these.

Ps. II. Herein Messiah is described as the *object* according to St Peter, Acts iv. 25, 26: St Paul, Acts xiii. 33: Heb. i. 5: St John, Rev. ii. 27, xii. 5, xix. 15. The promised one is spoken of as Anointed: King: Son. The two chief titles of the Saviour, Christ and Son of God, are found in it.

Ps. XLV. This Psalm cannot be accommodated to David, for he could not be called God, nor his throne for ever and ever (v. 7); nor to Solomon, for neither could he be called God (vv. 7, 8), nor his throne more lasting than David's, and he carried on no wars mentioned (vv. 4—6), nor were his sons to be made princes in all lands (v. 17). The conclusion is that the spiritual conquests and Kingdom of Messiah are the subjects of this Ps, and Christ's love for the Church is shadowed forth under the image of the Bridegroom's union to the Bride. (Bp. Horsley.)

[1] See Bp. W. Alexander's *Bampton Lectures*, 1876; H. P. Liddon's *Do.*, 1867; H. N. Oxenham, *Catholic Doctrine of the Atonement*, London, 1865.

Ps. CX. By far the greater part of the elder Rabbis interpreted this Ps. of Messiah. Here Royalty and Priesthood are united, as Messiah alone was to be Priest-King before God and Man. See Zech. iii. 8, vi. 9—15. See further under Proper Psalms.

(*c*) The Ideally Messianic. "All that is bright and glorious in Man as he came from God's hand finds its centre in the second Adam. All that is noble in Royalty and conquest—sweetest and deepest in sorrow—all gentleness, goodness, purity, truth, justice, are shadows of His" (Bp. of Derry).

The ideal manhood, Ps. VIII. Royalty and Conquest XVIII. XX. XXI.: Sainthood I. XV. XXXIV. Suffering XXII. LXIX. He is Priest CX. CXXXIII. Ark XXIV.

The Witness of the Psalms to the Worship of Christ.

The Worship of Christ in the Psalter is unequivocally recognized by the New Test Conf. Heb. i. 8 and Ps. xlv. 7; Heb. i. 10 and Ps. cii. 25–27. The Church is thus taught the principle of referring to Christ certain Psalms which are yet addressed to God. And we are also led to the worship of Jesus by a special provision which occurs in the Psalter: "for the so-called Adonaic style in the Psalms (see p. 141) is the special sign of the worship of Christ. The Hebrews called Adonai (substituted for Jehovah) the *key* by which access is opened to Jehovah. They teach that He is the Great Steward—that none can approach Jehovah but by Adonai. This name, which when we read with a believing Jew we pronounce instead of the Tetragrammaton[1], exactly fulfils the deep saying of St John (i. 18), "The only-begotten Son, which is in the bosom of the Father, He and none else (*ἐκεῖνος*) hath declared (*ἐξηγήσατο*, explicavit, interpreted and expressed) Him." This conception answers to the Church's prayers addressed to the Father through Jesus Christ our Lord."

The Witness of the Psalms to Christian Character.

The Psalms are full of a sense of sin—the blessedness of reconciliation—rejoicing in God—seeking for inward purity—gentleness—tenderness—childlike humility. "Every single Christian man who thoroughly perceives and learns the affections of his own soul in the Psalter, finds in himself a separate witness of the Psalms to Christianity" (Athanasius). This character "is one which as regards *God*, finds its joy in Him (e.g. Ps. XXXVI.); as regards the *Church*, uses and prizes forms and ordinances without resting in them (e.g. Pss. XXVI., LXIII., XXVII., XLII., CXXII.); as regards *self*, combines the characteristics first de-

[1] The name of the Deity consisting of four letters, Heb יהוה, Gk *θεός*; Lat. Deus, Pers. Syre. Assyrian, Abud., Egyptian, Amon

scribed—exhibiting all the graces of the Beatitudes—which may be found in the Psalter" (Bp. W. Alexander, *Bampton Lectures*).

The Witness of the Psalms to the Christian Church.

The Psalms are a prophecy of a *Community*—whose members enter by a new birth,

(*a*) Related to its Lord as a *Bride*, Ps. XLV.: hence the Church's *unity*. Here the idea of God's spousal love is poetically expressed—see Is. liv. 5, lxii. 4, 5; Jer. iii. 1—20; Ezek. vi., xvi., xxiii.—also allusions by the Baptist, St John, St Paul and Christ Himself to the Marriage Feast, Bridegroom, Bride: St. Matt. ix. 15, xxii. 1, 2; St John iii. 29; 2 Cor. xi. 2; Eph. v. 22—32; Rev. xix. 7, xxi. 2, xxii. 17.

(*b*) It is a *City*, Ps. LXXXVII.: hence the Church's *visibility*. "Pss. XLVI. to XLVIII. bound together by the royal clasp of Ps. XLV. are the Great Hymns of the *City of God*. They speak of its security, victory, stability." It is the "grand church" (great congregation) Ps. XXXV. 18; "the people of strength" (much people) ibid.; the city that is "compacted together" CXXII. 3; "the city of strength" XXXI. 23; "the city of the Lord of Hosts, the city of our God" XLVIII. 1. 8.

(*c*) It is a *Kingdom*, Ps. LXXII.: hence her *organization*. The Psalms of the Kingdom are the Psalms of Christ as King: the fulfilment is in the Church as the Kingdom of Christ.

The Witness of the Psalms to Christian Worship.

The Christian seasons and the use of sacred songs have in them been provided for by anticipation. As the Psalms witness to Christ and to His Church, so the Prophetic songs are His Church's songs. The proof of this is to turn to the "Proper Psalms on Certain Days," as appointed to be used on Christmas-Day, Good Friday, Easter and Ascension Day.

The Witness of the Psalms to Christian Theology.

1. The *Atonement*. Ps. XXII. gives us the Atonement in the realm of *fact*: the crucifixion of the *body* in the sight of man.

   Ps. XL. gives us the inner meaning of the Passion, and speaks of the crucifixion of the *will* in the sight of God.

   The one is the theological counterpart of the other.

2. *Justification*: which may be called the peculiar doctrine of the Gospel. The Penitential Psalms express at once the sense of sin and the sweetness of pardon. In XXXII. 1, 2 (to which St Paul refers, Rom. iv. 4—8) David goes to the root of his acceptance with God; placing no confidence in his sin-stained works, see Pss. CXXX. 3, 4, CXLIII. 2 and LXIII. 9.

3. *The Sacraments.* The Sacramental ideas of the Gospel are provided for in the Psalter, (*a*) Entrance into the new community by a *new birth*, conf. LXXXVII. 4—6 with St John iii. 3—5. It was from this Psalm that the Jews learned to teach that "a stranger who becomes a proselyte is like a little child that is newly born."

(*b*) *The Eucharist.* All the benefits of the Agony recorded in Ps. XXII. are shown forth and bestowed in this mysterious rite. Conf. Ps. XXII. 26—29 with St John vi. 50, 51. Ps. LXXXIV. (or XXVI.) is the Christian's preparation before, CL. his thanksgiving after: XXIII. (see vv. 4, 5) his Communion hymn: XXXIV. (owing to v. 8) was peculiarly the Communion Psalm of the early Church: CXI. (owing to ver. 5) was that of the Church at the celebration: CXVI. 11, 12 contains the Eucharistic motto: CXLV. 15, the Christian's daily grace, was repeated by communicants at the altar. (Adapted from Bp W. Alexander.)

The Witness of the Psalms to a belief in Immortality and a Future Life.

"In all those Psalms (see e.g. XXXIX. 5—7) wherein David "shows the shortness and vanity of this life and yet with the same "breath sets forth the great happiness of the faithful, he *evidently* "*points his finger towards heaven* and directs our thoughts to the "idea of a future state" (Bp Bull).

The Conclusion to be drawn from this manifold Witness of the Psalms.

It is one of the greatest importance to Teachers: it is this: that "our people must be taught habitually to see *Christ* "in the Psalter—His Church—the worship of the Church "—the outline of their Creed—the way of acceptance with God "—the thought that should mould a Christian's life—the words "that they may use upon a bed of death. As our pious peasants (even) read the Psalter at home or follow the Chant in "the village Church they must be able to say almost instinctively, 'In *this* Psalm is the voice of the sorrow and the love "'of Jesus—this speaks of His Passion—His are the pierced "'hands and feet—He is the Divine Shepherd—Here I find Him "'reigning in glory—This is He who comes to Judgment—This "'Zion and Jerusalem which is spoken of is the Church—This "'Feast is the Eucharist—this table the Table of the Lord—this "'cup the Chalice—this bread the Body of Christ: The peace of "'which the Psalmist speaks is the peace which passeth all understanding, the peace to the weary when the long day's work "'is over—the peace of heaven'" (Bp W. Alexander).

Fixed Psalms used at Matins and Evensong.

XCV. C. XCVIII. LXVII.

Psalm xcv.

This Ps. (with the Invitatory[1] and Doxology) is the key-note for the whole ordinary service of the day, subordinating any other element to the idea of Praise. It has been commonly called the invitatory Psalm, because herein is an invitation to praise and render thanks (vv. 1, 2): to pray (v. 6) and to hear God's most holy Word (vv. 8—11). It used to be sung aloud by the Priest at the beginning of service in order to *invite* or hasten those people into Church who were waiting for the service to begin. Its use for this purpose is of very great antiquity, and was probably adopted from the Temple-service. In the East, only three clauses based upon vv. 1, 3, 6 were used: in the West the whole Psalm. Pss. XX. XXI. followed the Invitatory in the East, as this Psalm in the West. This Psalm with the versicle and response before it is to be considered as an unvarying Invitatory in our English Rite, except on Easter Day, for which special provision is made. "There is nothing so jubilant or so penitential as not to be within the compass of it."

Psalm c.

This Psalm, originally sung at the Festival of Ingathering (Exod. xxiii. 16), was appointed to be used at the oblation of those peace-offerings which were for a thanksgiving (Lev. vii. 12). It is a kind of Doxology to the series of Psalms (XCIII.—XCIX.) which celebrate the sovereignty of Jehovah. It is well suited as a Christian Hymn of gladness when Christian worshippers have heard a Lesson from the Gospel and would acknowledge God's

[1] The Invitatory was a short Antiphon suitable for the season, sung before this Psalm, after certain verses, and after the Doxology. In the Prayer-Book of 1549, this Psalm was to be sung without any Invitatory.

An Antiphon in the original sense of the word (not that of an alternate chant but of a verse "ex opposito respondens" to the Psalm or Canticle), was the *intercalation* of some fragment or verse between the verses of the Psalm which was being then sung, one choir taking the Psalm, the other the intercalated portion. Originally it was chosen from the preceding Psalm itself (in the Eastern Church always), or if otherwise (as often in the Western Church), so chosen as to be the key-note to its application; but when, as it became customary, several Psalms were bound together under one Antiphon, or when it was selected for its adaptation to a special *season*, and not to the Psalms, it often became pointless as regards the Psalms themselves. These Antiphons have passed away from our English Prayer-Book with the exception of that to the Psalm in the Order for the Visitation of the Sick, and "O Lord arise," &c. in the Litany, but to a fairly catechized and instructed people the greater part of the Psalms are effectually antiphoned by references made to them in the New Test. and by the special selection made from them for certain days, and for use in certain Offices, e.g. Solemnization of Matrimony, &c. (Neale (J. M.), pp. 34—58. Freeman (P.), pp. 120, 121, 333.)

wonderful love to us in Christ. We praise Him here for the grace, mercy and truth set forth in the Gospels.

In the Temple the Precentor or leading singer would sing forth vv. 1—3, and the whole choir of Priests respond with v. 4.

Psalm xcviii.

This jubilant and prophetic Psalm is supposed to have been composed and sung when King David and all Israel were bringing the Ark from Kirjath-jearim to the holy hill of Sion (see 1 Chron. xiii. 8). The beginning and the ending are the same as those of Ps. xcvi.—the intermediate vv. are to be found mostly in the latter portions of Isaiah. As a Hymn for the Christian Church to sing it extols (vv. 1—4) the miracles—the victory over death and the grave: the salvation, the righteousness, mercy and truth of the Redeemer as a fitting cause for rejoicing and praising Jehovah (vv. 5—9). It ends with reminding us that "the judge standeth before the door" (see Moses' song, Exod. xv. 1, &c.).

Psalm lxvii.

This Psalm was used as a Hymn at the Feast of Tabernacles, which was observed also as the Feast of Ingathering or the Harvest-home of the Jews. The Christian Church uses it as a Psalm for the enlargement of God's kingdom and so with reference to that plenteous harvest of souls (S. Matt. ix. 37, 38) which we pray may be reaped when we say "Thy kingdom come, Thy will be done," &c.: and the Church will continue to do so until "the kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

Proper Psalms on certain Days.

St Chrysostom, St Athanasius, Cassian ordained deacon by St Athanasius), St Augustine, all mention the custom of proper Psalms being selected for particular days, and a Presbyter Musæus compiled a Lectionary of the Psalms for the Gallican Church some time in the fifth century, e.g. Ps. xxii. for Good Friday, Ps. lxiii. as a Morning Psalm, and cxli. as an Evening Psalm.

Christmas Day, XIX. XLV. LXXXV. LXXXIX. CX. CXXXII.

Psalm xix.

The Revelation of God in nature and in the law. "The lyric of the word." The glory of God as revealed in Nature or Creation (vv. 1—6) and that Glory as revealed in His word (vv. 7—14) are here contrasted. It is appointed for Christmas Day because while these two speak of preparatory Revelations

of God we are led up from these by the Epistle and Gospel for the day to the plenary Revelation of Himself in His Son, and thus the Church sets forth to us the complete cycle of Divine Revelation to man.

N.B. In the first part of the Psalm only the name of God (Elohim) occurs, for the voice of nature declares *God* to us. In the second part He is spoken of by His *covenant Name*—for the voice of Scripture declares *Jehovah* to us.

Psalm xlv.

An Epithalamium, or Song of congratulation on the marriage of a great King, to be sung with Music at the Wedding Feast. The common interpretation refers it to Solomon's nuptials with Pharaoh's daughter, but "a greater than Solomon is here." Vv. 3—10 contain the praises of the Bridegroom, vv. 11—15 the praises of the Bride. In truth herein is celebrated the great mystical wedding between Christ the Bridegroom and His Church the Spouse. Every particular of the description is applicable to and expressive of some circumstance in this mystical union. (Bp. Horsley.) The evidence of the Messianic character of the Psalm is

1. The direct attestation of Scripture: conf. vv. 7, 8 with Heb. i. 8, 9. See the allusions Rev. i. 16, vi. 2.

2. The futility of attempts to identify the Bridegroom with any historical person in the Old Test. Here the King combines all the characteristics of the best king with a Divine nature. He is fairer than the children of men. His weapons though sharp and irresistible are identified with truth, meekness, righteousness. His throne endureth for ever. His sceptre of universal dominion is founded upon righteousness. He is addressed directly as God. He is the object of worship to the Bride.

The daughter of the King (v. 10) is the Nation in its religious aspect or the Church. Her attendants (vv. 15, 16) represent foreign nations brought in willing submission to the Messiah. The dominions of the King and of the Bride are administered by their Royal offspring (v. 17). They extend to the ends of the earth (v. 17) and will endure to the end of time (v. 18).

The last words of the Psalm leave no doubt as to its Messianic character —the peoples accepting Christ as their King praise Him as "God over all, blessed for evermore" (Rom. ix. 5).

Psalm lxxxv.

Most probably composed on the occasion of Hezekiah's first Passover (2 Chron. xxx.). On that occasion multitudes from the ten tribes united in worship at Jerusalem with those of Judah and Benjamin. The mingling together of thanks and entreaties through the earlier portion shows that it was written when days of new blessing were just dawning after a season of national humiliation. The emphatic verse of the Psalm, on which both the thanks and prayers of vv. 1—7 and the glorious anticipations of vv. 9—13 depend, is found in v. 8, the record of God's announcement of mercy. Verse 1 contains the summary of vv. 9—13 and verse 2 that of vv. 3—7. For the substance of the Divine message here put forth, see Hos. ii. 19—23, iii. 5, vi. 1—3, xiv. 4. Conf. Is. xxxii.

Vv. 9—13 are a prophecy of Messianic times, a foreshadowing of the reign of Messiah: "Mercy and truth met together" in the Birth at Bethlehem of the Incarnate Son of God; "Truth sprang out of the earth" when He abhorred not the Virgin's womb: and "righteousness (in the free justification of man by God's grace through the redemption by His blood) looked down from heaven;" and "righteousness and peace kissed each other." A consummation which appertains entirely to the manifestation of God in Christ. Hence it is that this is one of the Psalms appointed by the Church for Christmas Day. See the use of such an expression as "the captivity of Jacob," as applicable to the Church in affliction of every age. Ps. xiv. 11; Job xlii. 10; Hos. vi. 11; Ezek. xvi. 5.

Psalm lxxxix.

The personification of Mercy, Truth, Righteousness (vv. 2, 9, 15) are characteristics of this Psalm, as also the recurrence of certain words and thoughts, e. g. the constant reference to God's *faithfulness* (truth) in confirming His covenant and promise, see vv. 1, 2, 5, 9, 15, 25, 33, 48: also the phrase "*I have sworn—I will not lie*" (fail) vv. 33, 34, 48, and the *covenant* vv. 3, 29, 34, 38. How these promises to David should be fulfilled remained a mystery for more than five centuries, and until the promised Christ of the seed of David was born in David's city, Bethlehem, and the Lord gave unto Him the throne of His father David and of His kingdom there was no end (Is. ix. 7).

Psalm cx.

Our Lord decides two points: 1. that the Psalm was written by David —by the Holy Ghost (S. Matt. xxii. 43—45; S. Mark xii. 35—37). 2. David was not the person addressed. This Psalm is therefore a prediction of the Christ as the true King—and as the everlasting Priest after the order of Melchisedec. The application to Christ is made by S. Paul, Heb. i. 13, v. 6, vi. 20, vii. 17, 21, and throughout.

It sets forth Christ as combining Priesthood with Royalty—none but He claimed to be such a Priest (v. 4): none but He could be said to sit at God's right hand (vv. 1, 5), ruling out of Sion as the beginning of His dominion and mystically its permanent centre (v. 2): ruling in the midst of enemies yet having in the day of His power (from Ascension Day to Judgment Day) the willing obedience of His people: seated as Adonai on the right hand of Jehovah: none but He could require that His people should follow Him with a holy worship or "in the beauty of holiness," i. e. in holy attire: priestly garments. Conf. Rev. xix. 14; Exod. xxviii. 39, 42. In the last vv. 6, 7 an intimation is contained of the severe trials which preceded and made the way for His final exaltation.

This Psalm, besides being quoted by our Lord as Messianic, is more frequently cited by the New Test. writers than any other single portion of the Old Test. Nearly every verse is quoted in the Talmud and by the Rabbis as referring to the Messiah

Psalm cxxxii.

One of the Songs of Degrees. In it, as in Ps. cx., we have the Priesthood of Christ.

vv. 8—10 correspond with 2 Chron. vi. 41, 42. The words "neither the temples of my head to take any rest" occur in the Greek version. The horn (18) is a symbol of dominion; the lantern (18) of prosperity and glory; the crown (19) represents the Theocratic power and refers to Aaron's crown (Exod. xxix. 6) glittering on the brow of Messiah (see Exod. xxviii. 36, xxxix. 30).

The promises of the Ps. have their fulfilment only in Christ.—"It is in His Church that the gifts of abundance to the poor (16); salvation for His priests (17); joy for His saints (17) and shame for His enemies (19) are fully realized." Hence the appropriateness of this Psalm for Christmas Day.

The Seven Penitential Psalms—Ash Wednesday.

VI. XXXII. XXXVIII. LI.—CII. CXXX. CXLIII.

Intelligentia prima est ut te noris peccatorem. S. Aug.
(The beginning of understanding is to know that thou art a sinner.)

The Church has marked out these (from amongst others) as those in which the deepest sense of sin is combined with the profoundest sense of reconciliation. The Hexapsalmus or set of six Psalms (III. XXXVIII. LXIII. LXXXVIII. CIII. CXLIII.) being the *fixed* Psalms for the Greek morning office—taken with the LI[st] (which always formed a part of the *penitential* portion of that office) may possibly be the foundation of these seven Penitential Psalms which as such were not known to the Eastern Church. These, with the Gradual Psalms, were formerly employed in Penitential Processions as well as the appointed Litanies and Deprecatory Prayers.

These Psalms were referred to the seven deadly sins: VI contra *iram* (against wrath): XXXII. contra *superbiam* (against pride): XXXVIII. contra *gulam* (against gluttony): LI. contra *luxuriam* (against lechery): CII. contra *avaritiam* (against avarice): CXXX. contra *invidiam* (against envy): CXLIII. contra *acediam* (against sloth).

Psalm vi.

The Psalm of a sufferer in a season of extreme depression, probably from dangerous sickness of the body or—if the expressions are figurative—of the soul. (Conf. xviii. 5, xxii. 14, xxv. 17, xxx. 2, 7—10, xxxi. 10—12, xxxviii. 7, xli. xlii.) It is a picture preeminently of Him Who was "a man of sorrows and acquainted with grief" (Is. liii. 3; Lam. i. 12). But the sufferer, whilst pouring out the anguish of his heart (vv. 1—7) breaks forth into joyous thanksgiving (the change "as of sunrise upon night," vv. 8—10) in assurance of an answer to his prayer and of victory over his enemies.

Psalm xxxii.

Composed after Nathan came to David (2 Sam. xii.). It records the confession made in Ps. li. and the consequent forgiveness and conscious blessedness. The joy of penitence fills the Psalm—"it is the idea which was clothed in flesh and blood by Him Who created the Parable of the Prodigal Son:" it testifies to the truth of Prov. xxviii. 13 and 1 S. John i. 8, 9: see Exod. xxxiv. 4, 7. Herein (vv. 1, 2) David describeth the blessedness of (pronounceth a blessing upon) the man unto whom God imputeth (reckoneth) righteousness without (apart from) works (Rom. iv. 6—9), i.e. he is one whose faith is reckoned for righteousness.

Psalm xxxviii.

A Psalm in which the sufferer seems to have had to endure the bitterest grief, added to a consciousness that his sufferings are the consequence of his sins. With no vindication of self there is a trustful committal of self into God's hands, with a desire to be nearer God. It is a cry for help (vv. 1—8) on account of suffering; of desertion of friends and rejoicing of enemies (vv. 9—14), and against the triumph of enemies (vv. 15—22). David here is but a type of Christ, and the prayers in this and Ps. xxxix. are those of the Messiah.

The prophecy of Is. liii. is in a great measure based on them. The Ps. is frequently referred to in the New Test. S. Matt. xxvi. 56; St Luke x. 31, 32, xxiii. 49.

Psalm li.

"A Psalm of David when Nathan the prophet came unto him after his great sin."

It is but an expansion of the confession, "I have sinned," 2 Sam. xii. 13. Herein is the penitent's confession; his prayer for forgiveness; his vow of gratitude; his prayer for the Church at large. The characteristic of this Psalm is this: it is the prayer of true contrition, which has its root in love; and that is why the Church in all ages has adopted it as the one which most fully expresses the true spirit of penitence. In the East the morning office begins with this Psalm said as *a solemn prayer*, as it is in the Communion Service on *Ash Wednesday*.

N.B. the various words in it to express sin, viz. offences, wickedness, sin, faults, evil, misdeeds, blood-guiltiness, and compare vv. 6, 10 with the "Collect for Purity" in the Communion Service, "unto whom all hearts be open, all desires known, and from whom no secrets are hid," &c.

Psalm cii.

The inscription in the Bible version describes the character of the Psalm—"A prayer of the afflicted when he is overwhelmed and poureth out his complaint before the Lord."

Composed probably by Nehemiah or one of the exiles in Babylon. It looks forward to the time when the heathen shall fear the Name of Jehovah and all the kings of the earth His Majesty (vv. 15, 16), when the people are gathered together and the kingdoms also to serve the Lord (v. 22). Vv. 25—27 are interpreted in Heb. i. 10—12 of the Messiah in the assurance that the coming of Jehovah is fulfilled in the coming of Christ. Jesus of the New Testament is identified with Jehovah (Lord) of the Old (conf. S. John xii. 41 with Is. vi. 1; S. John xix. 37 with Zech. xii. 10).

Psalm cxxx.

A Psalm of steps and ascents, in which the Psalmist rises step by step from the depth of self-condemnation to the full assurance of hope, of forgiveness and salvation: comp. vv. 1—3 with vv. 4—8. It is a cry to God for forgiveness of sin. In v. 4 (cf. 1 S. John ii. 1, 2), "The doctrine of the forgiveness of sin through mere mercy and of redemption through Christ's merits lies so near the surface (in this Psalm) that the most careless may see it." Cf. xxv. 10, lxxix. 9; and the Prayer, "O God, Whose nature," &c. and that in Com. Service, "Whose property," &c. While vv. 1—6 suitably express the penitential supplications of *individuals*, vv. 7, 8 give evidence that it was uttered in the name of the whole people.

Conf. v. 8 with S. Matt. i. 21. N.B. vv. 5, 6 answer to vv. 1, 2, and vv. 7, 8 to vv. 3, 4.

This is one of the Funeral Psalms in the Roman Church.

Psalm cxliii.

Most probably a post-exilic Psalm which, though not a Psalm of David, yet is "an extract of the most precious balsam from the old Davidic songs" (Delitzch). Cf. v. 5 with lxxvii. 5, 10, 11; v. 6 with lxxxviii. 9, lxiii. 2; v. 7 with xxviii. 1, lxxxviii. 3; v. 8 with v. 8, xxv. 1; v. 10 with xxv. 3, 4, cxxxix. 24; v. 11 with cxix. 25, 37, 40; v. 12 with cxvi. 14. This may be almost said to be the most penitential of the seven. It is a witness of the depth and reality of the religious life in the later history of the Jewish people, and of the manner in which, from the time of the Exile, the Davidic Psalms have been the spiritual treasury of the Church. v. 2 is one of the "sentences" at the beginning of Mattins, &c.; conf. cxxx. 3.

Psalms for Good Friday.

XXII. XL. LIV.—LXIX. LXXXVIII.

Psalm xxii.

One of the five "Psalms of the Passion" in the Prymer of 1545.

Here Christ is seen in the aspect of one in deepest humiliation.

St Augustine says that it was a current belief that our Lord on the cross repeated from xxii. 1 to xxxi. 6.

The evidence of its Messianic character is—1. The use of the first words (at least) by Christ on the cross. This, like other words and acts connected with the Crucifixion, is a seal and attestation to prophecy confirmed by direct quotations and references in the Evangelists. See vv. 1, 7, 8, 13, 16–18, 20, 22, and marginal references. 2. A correspondence with all the details of the sufferings of Christ certifies that they were the fulfilment of prophecy. From first to last the feelings expressed and events recorded are true of the "Man of Sorrows" alone.

Psalm xl.

This is the counterpart to Ps. xxii. See the witness of this Psalm to the Atonement (p. 154). It is only necessary to explain the expression, "mine ears hast Thou opened," which means "Thou hast rendered me obedient." See Is. iv. 5, xlviii. 8. The version Heb. x. 7, "a body hast Thou prepared," expresses the same, for the preparation of the body means obedience: see Rom. xii. 1.

Psalm liv.

For the occasion on which this was written see the Title in Auth. Vers. and 1 Sam. xxiii. 19, &c., xxvi. 1, &c.

We have in vv. 1—3 the prayer for help, in vv. 4—7 the assurance that help will be given, and a vow of thanksgiving in anticipation of it.

Verse 3 is the emphatic verse of the Psalm and delineates the source of the suppliant's distress. By its appointment as one of the Psalms for Good-Friday we are taught to look from David to David's Lord, to remember *His* persecution, prayers, mighty sufferings (from those whom He came to save), His trust in God's protection and confidence in final victory.

This Psalm finds its best illustration in the demeanour of our Incarnate Saviour on the night of His betrayal. His humiliation of Himself unto death was His "offering of a free heart" (ver. 6) unto God.

Psalm lxix.

Observe the application of this Psalm:

(a) *to our Lord* by S. John, ii. 17 with v. 9; xix. 28 with v. 21; S. Matt. xxvii. 34 with v. 21; by S. Paul Rom. xv. 3 with v. 9; by our Lord Himself, S. John xv. 25 with v. 4.

(b) *to Judas* by S. Peter, Acts i. 16, 20 with v. 25.

(c) *to the Jewish nation* by S. Paul, Rom. xi. 9, 10 with vv. 22, 23.

"In the prophetic revelation of His will (by the prophet, the Messiah, the Incarnate God, manifests in this Psalm the awful side of His character—words and works which are those of the conquering King who is to break the heathen with a rod of iron (Ps. ii. 9), rather than those of the gentle Jesus meek and lowly in heart—the one are the reflection of the Divine in the human as truly as the other are that of the human in the Divine" (Bp. of Derry).

Observe *works* and *words* which correspond with this awful side of Christ's character. Destruction of the swine (S. Mark v.); the blasting of the fig-tree (S. Matt. xxi.); the refusal to allow the performance of the last rites for a parent to interfere with the call to follow Him (S. Matt. viii.)—"those mine enemies, &c., and slay them before Me" (St Luke xix. 27); "Depart from Me ye cursed," &c. (S. Matt. vii. 23, xxv. 41). It is the Apostle of love that warns us of "the wrath of the Lamb" (Rev. vi. 16, 17).

See remarks upon the imprecatory Psalms, p. 152.

Psalm lxxxviii.

It is as is described in the heading in the A. V. "a prayer containing a grievous complaint."

This is the darkest, saddest Psalm in all the Psalter; and so it differs from all the rest inasmuch as, in those, prayer and supplication are mingled with thanksgiving; here the darkness continues to the end. One ray of light, however, is to be found in v. 1, "O Lord God of my salvation." The Psalmist, though walking in darkness and having no light, complains not *of* God but *to* Him, and is seen in faith and hope to "trust in the Name of the Lord and stay upon his God" (Is. l. 10). His remedy for trouble is prayer, not mere complaint.

The older expositors interpret the Psalm of Christ and His Passion either in Gethsemane or on the Cross. This application is sanctioned by the Church by her appointment of it for Good Friday.

Psalms for Easter Day.

II. LVII. CXI.—CXIII. CXIV. CXVIII.

Psalm ii.

This, with reason, considered to be a prefatory Psalm to the whole Psalter (Thrupp, Ps. ii), furnishes one of the keys to the interpretation of those which follow, indicating that they have a prophetical import—pointing to Christ and in Christ fulfilled. It is not the language of devotion but of adoration, fixing the eye on the anointed Son of God and on His relation to His Father and to man. The difference between this and Psalm i. (also a prefatory Psalm) is marked. As Psalm i. describes the character of every righteous man, this exhibits the dignity, authority, and dominion of the One appointed Ruler of mankind.

Such references in the New Test. as are found in S. Matt. xxvi. 63; Acts iv. 25, 26, xiii. 33; Heb. i. 5, v. 5; Rev. ii. 27, xii. 5, xix. 15, prove that this Psalm is prophetical of the Kingdom of Messiah. Perhaps this is the oldest portion of Scripture in which the name Sion (v. 6) prophetically denotes the Christian Church.

Observe the following points of Christian doctrine which

show David's knowledge of Christ, though he knew Him but from afar.

He knew the Lord as the anointed of God (v. 2), as the King of Sion (v. 6), as the Son of God (v. 7), who at some marked epoch (this day, &c.) should as the Son of God be endued with a life which He did not before possess (see the fulfilment in the *Resurrection* of Christ. Acts xiii. 33; Rom. i. 4, vi. 9–11).

He knew that to Messiah all the realms of the earth should be subjected (v. 8) (see the source of this knowledge, Gen. xxii. 17, 18, &c., xlix. 8–10; Num. xxiv. 17–19) that Messiah rules by His Father's authority and as His representative. Kings and Judges are to serve Jehovah, but to approach Him through the Son (vv. 10–12)—that Messiah's wrath (v. 9, cf. Rev. vi. 16) is the revelation of the Father's punitive righteousness: acceptance is beneath the shelter of the anointed (Thrupp).

Psalm lvii.

This sets forth confidence in God in the midst of persecutions. It is this confidence in deliverance and the strains of praise poured forth in consequence that has led the Church to appoint it for Easter Day.

Verse 6 separates the Psalm into two strophes: in the first of which (vv. 1–5) is expressed the present danger: in the second (vv. 7–11) the theme is thanksgiving for deliverance as if accomplished. "Father, glorify Thy name" is the echo of the refrain of this Psalm (vv. 6, 12).

David's elevation to the throne of Israel and Israel's deliverance through him were types of Messiah's sovereignty over the earth and of the promise that His people should reign with their glorified Master.

Psalm cxi.

The great seal of all God's goodness in never failing to supply the need of His people is the Redemption which He accomplished for them. The Exodus and the conquest of Canaan were types of the greater redemption by Christ and his Church's acquisition of the heritage of the heathen (v. 6) to this inheritance in heaven and to the spiritual food given for our souls (v. 5) the Church by its use on Easter Day applies its words.

One of the Alphabetical Psalms. In this there are exactly 22 lines: two in each of the first eight verses, separated by the pointing, and three in vv. 9, 10, separated by semicolons and the pointing. In the Hebrew each letter of the alphabet in order marks not only the beginning of the verses but that of each clause.

Psalm cxiii.

This is one of the Psalms of the Hallel, and it is doubtless owing to the use of this and the following Psalm at the Passover that they are appointed by our Church for Easter Day.

Vv. 1–3 exhort to praise Jehovah: vv. 4, 5 set forth His greatness: vv. 6–8 magnify His condescension and miracles of providential mercy.

N.B. Vv. 6, 7 are taken almost word for word from Hannah's song (1 Sam ii. 8). These are recalled though not quoted by the Blessed Virgin

Mary (S. Luke i. 46, 48, &c.). Couf. vv. 5—7 with Phil. ii. 7—10, and v. 8 with Is. liv. 1; Gal. iv. 27. The Church of Mount Sion became the Church of all the ends of the earth. See Is. xlix. 20, 21, liv. 1—6, lx. 4, 22.

Psalm cxiv.

A graphic epitome of the early history of Israel. It sets forth the sovereignty of the God of Jacob over all the works of creation: contains a glowing picture of the deliverance of Israel out of Egypt, and in type prefigures Christ's victory over sin and death, and the Redemption wrought thereby. It is thus a suitable Easter Hymn.

Psalm cxviii.

Composed for the occasion of the laying of the foundation of the Temple in the 2nd year after return from captivity (see Ezra iii. 10, 11, and compare with this vv. 1, 29). This is the last of the Psalms of the Hallel, and was doubtless sung by Christ and His Apostles on the very Eve of His Passion.

It was then that His enemies were compassing Him about (v. 10): the Lord was chastening Him (v. 18), the stone was being rejected (v. 22): the sacrifice about to be bound to the altar (v. 27). But the Lord was on His side (v. 6). He would not be given over unto death (v. 17): the stone would become the head of the corner (v. 22).

On Easter Day we give thanks for the fulfilment of Christ's anticipations.

Quotations from this Psalm in the New Testament. S. Matt xxi. 9, 42, xxiii. 39; S. Mark xii. 10; S. Luke ii. 34, xx. 17; Acts iv. 11 (2 Cor. vi. 9, cf. v. 18); Eph. ii. 20; Heb. xiii. 6; 1 S. Peter ii. 4—7.

Psalms for Ascension Day.

VIII. XV. XXI.—XXIV. XLVII. CVIII.

Psalm viii.

The theme is the glory bestowed by God upon man. In the highest sense it has a special reference to the Ideal man, the Brightness of God's glory and the express image of His Person, who as the Vice-regent of God reigns over all (1 Cor. xv. 27), in Whom alone all others can be renewed. It is a prophecy of the New Humanity drawn from Adam as yet unfallen. The words of the Psalm can only be fully explained by a reference to Christ the Son of Man and Son of God. Vv. 4—6 are applied (Heb. ii. 6—8) by the Apostle to the humiliation and exaltation of Christ. It was pre-eminently at His *Ascension* that He was crowned with glory and honour. Hence the appointment of this Psalm for Holy Thursday, the day of Christ's coronation.

Quotations from this Psalm in New Testament. S. Matt. xxi. 15, 16 (see also S. Matt. xi. 25; S. Luke x. 21); 1 Cor. xv. 27, 28; Eph. i. 22; Heb. ii. 6—8.

Psalm xv.

"The Catechism of heaven" (Luther). An ideally Messianic Psalm. As the preceding series (Pss. xi.—xiv.) describes the oppressions of the wicked, so this portrays the character of the righteous. Ps. xiv. ends with the announcement of a salvation, so this sets forth who alone shall be partakers of it. It seems also designed to be a special preface to the two devotional Psalms which follow (Thrupp). The Psalm describes the perfect character the man who can draw near to God and live in His presence (see Gen. xvii. 1). It bears a resemblance to Pss. xxiv. ci.

The Epistle of S. James is the New Testament expansion of and comment upon this Psalm; for another treatment of the same subject in the Old Testament, see Is. xxxiii. 13—16 (Perowne).

It not only answers the question, "Who is the true worshipper of God on earth?" but "Who will be admitted into His presence in heaven?" (See S. Matt. vii. 21.)

It lays especial stress on the duties implied in the second table—the judgment and mercy so neglected by the Pharisees in our Lord's day (S. Matt. xxiii. 23), and enforces a life of godliness in contradistinction from mere outward profession.

Of whom, except of Him Who was holy, harmless, undefiled, separate from sinners (Heb. vii. 26), can we think when using this Psalm on the Day of the Ascension of Jesus into the true Tabernacle, the true holy hill the heavenly Jerusalem?

Psalm xxi.

"As Ps. xx. was a Litany before the King went forth to battle, this is apparently a Te Deum on his return" (Perowne). Inasmuch as each Jewish King was a type of Israel's true King, this Psalm (used on Ascension Day) celebrates under a figure the glory of our blessed Lord (Who displays His royalty on earth in His Church) and the great love of His Father in hearing His prayer and raising Him from the cross and grave to His own right hand in Heaven (Young). It could only have applied to David in so far as the promises made to him would be ultimately realized in the Person of Christ (Thrupp).

V. 4 indicates that David had reference to the Ideal King, the Messiah. Compare also marginal reading of 1st clause of v. 6 in Authorised Version with Gen. xii. 2.

Psalm xxiv.

Most probably composed and sung on the removal of the Ark from the house of Obed-edom to the city of David on Mount Sion (see 2 Sam. vi.). Its leading theme is the glory of the Lord.

The Talmud says it was chanted in the Temple every first day of the week—a remarkable fact considering its typical application to the Resurrec-

tion and Ascension of Christ. It is the first of a series of six Psalms which have been called Dedication or Tabernacle Psalms. It was evidently intended to be sung antiphonally—voice answering voice, and chorus to chorus.

It is prophetic and "in its Christian application celebrates the return of Christ as the King of Glory to His heavenly throne, and the inauguration of that dominion which He thence exercises in the world: it will be fully accomplished when the doors of all hearts, all temples, and all kingdoms shall be thrown wide open before Him, when He shall be acknowledged on earth as He is now in heaven" (Perowne).

Conf. v. 1 with 1 Cor. x. 26, explained by 1 Tim. iv. 4. Mark these references and conf. vv. 3—6 with Heb. vii. 26; v. 4 with S. Matt. v. 8; vv. 7—10 with Heb. vii. 26; 1 Cor. ii. 8.

Psalm xlvii.

This is a Hymn of triumph—a prophecy of the final triumph of God's Kingdom upon earth, of the Ascension of Christ and of His Kingly rule as sitting at the right hand of the Father. Expressions are used throughout which have their only adequate fulfilment in the Person and work of the Messiah. In this Psalm the Church on Ascension Day addresses her victorious King in the heavens. Its anticipations will only then be fully realized when "the kings of the earth shall bring their glory and honour into the heavenly Jerusalem" (Rev. xxi. 24).

Conf. vv. 5, 7, 8 with 1 Cor. xiv. 15; Rev. iv. 2, xi. 15—17, xix. 6 and Psalms lxviii. 18, ix. 4, vii. 7.

Psalm cviii.

This Psalm is formed from Ps. lvii. 7—11 and Ps. lx. 5-12. The compiler takes the joyful parts of these two Psalms and puts them together. The former part may be considered as a preface to the latter, which expresses confidence in the ultimate triumph of the Church through the favour of God.

Psalms for Whitsunday.

XLVIII. LXVIII.—CIV. CXLV.

Psalm xlviii.

One of the great Psalms of the city of God. This speaks of the beauty, glory and *stability* of that city, as the two preceding speak of its deliverance and *security*, and of the *victory* and praise of the deliverer. (Bp W. Alexander.)

The Levites sang this Psalm at the morning sacrifice on the 2nd day of the week (see v. 8).

It is one of the Psalms (see XLVI., LXXXVII., CXX., CXXXIII.) which pre-eminently bear witness to the Church (see Heading, Auth. Vers.). "The beauty of Sion (v. 2) symbolizes the glory of the Christian Church, and the appointment of the Psalm for

Whitsunday leads us to understand it as a thanksgiving for God's love for the Church and for all that He has done for her" (Young)..

Psalm lxviii.

The assertion that it was composed for the festival at the close of David's reign, after the site of the future permanent temple had been fixed, and when the King was collecting materials for it (see 1 Chron. xxviii. xxix.), seems as near the truth as any other.

The Trilogy formed by Psalms lxv. (celebrating God's sovereignty), lxvi. (the work of Redemption), lxvii. (the spread of truth), seem designed to be a prelude to this Psalm. Every time the Ark moved forward in the Wilderness Moses solemnly uttered words similar to v. 1. (See Num. x. 35.)

The Ascent of God for His Church (v. 18) and the royal rain of gifts shaken out upon it (v. 18) form a pledge of His manifestation in Christ and of the fulness which He is to bestow. The first half (vv. 1–18) closed with Jehovah's triumphant ascension, the second with the results of His victory. The anticipations of the kingdoms of this world being taken up into the Kingdom of God have their fulfilment in the Holy Catholic Church. For this reason the Psalm is used on Whitsunday, the birthday of the Church. In the Jewish ritual this Psalm is used at the Feast of Pentecost.

Psalm civ.

Evidently founded upon, as in its main outline it follows, the account of Creation, Gen. i. It begins with light and ends with a reference to God's Sabbath rest. It recognises the absolute dependence of the universe upon a Creator and upon the continuance of His work (see S. John v. 17; Acts xvii. 23, 29).

It is appointed for Whitsunday because it sets forth the glory of God the Holy Ghost as the "Lord and Giver of Life," by Whom God inspires and holds together, and preserves all things, and leads them to perfection.

It received the name of Prefatory Psalm from its being used at the beginning of the Evening office or Vespers, which were in the system of the Eastern Church reckoned the first office in the 24 hours.

Psalm cxlv.

This is the only Psalm which bears as its title Tehillah, i.e. Praise or Hymn. In the Talmud it is called "the Tehillah of David." It is the last of the eight Alphabetical Psalms (the 14th letter being omitted). It is fitted to be the introduction to the five Hallelujah Psalms with which the Psalter closes. It was one of the four Psalms appointed (with Pss. cxliv., cxlvi., cxlvii.) to be always sung at Vespers on Saturdays in the Benedictine and Ambrosian arrangement of the Psalms. By appointing it for Whitsunday the Church would have us think especially of

the great gift of the Holy Ghost when we sing of God's wondrous works—His marvellous acts, His abundant kindness—for that gift is the crown of all blessings on earth and the pledge of glory in heaven. We may understand also by the Kingdom (vv. 11—13) of God the Holy Church, which had its birth on Whitsunday.

This Psalm supplied ancient Christians with the daily grace upon their chief repast (v. 15), and the same verse was perpetually repeated by Communicants at the Altar: and it is worthy of note that those who reared the Christian Cathedral at Damascus (now a Mosque) testified their faith in the application of this Psalm to Christ by placing over one of its portals in Greek characters v. 13 with the insertion of *O Christ*.

Proper Psalms suitable for Special Occasions.

For the Day of Intercession for Missions.

Matins: ii., xix., xcvi., lxvii., cx., cxiii.
Evensong: lxxii., cviii., cxv., cxxxiv.

For the Consecration of Churches; or Anniversaries of their Consecration; and for the Re-opening of Churches after Restoration—

Any of the following may be used:

Ps. xxiv., xxvii., xlv., xlvi., xlvii., xlviii., lxxxiv., lxxxvii., c., cxviii., cxxii., cxxxii., cxxxiii., cxxxiv., cl.

For the Consecration of Churchyards—Ps. xxxix., xc.

For Harvest Festivals—

Any of the following may be used:

Ps. lxv., lxvii., ciii., civ., cxxvi., cxxvii., cxxviii., cxliv., cxlv., cxlvii.

For School Festivals—Ps. viii., xxiii., xxxiv., cxix. (v. 1 to 17), cxlviii.

For Choral Festivals—Ps. xxxiii., xlvii., lxxxi., xcii., xcvi., xcviii., cviii., clxvii., clxix., cl.

For Ember Days—Ps. cxxxii., cxxxiii., cxxxiv.

For Rogation Days—Ps. lxi., lxii., lxiii., lxiv., lxv., lxvi., lxvii., or viii., xx., xxiii., xxxvii., civ., cxxvii., cxlvii.

For Missionary Services—Ps. xix., lxxii., cxvii.

For Diocesan Synods, Visitations, or Ruridecanal Chapters.

Ps. lxviii., lxxxiv., lxxxvii., cxxii., cxxxiii.

For Annual Festivals of Benefit Societies.

Ps. cxii., cxxxiii., cxlv.

HISTORICAL NOTES

ON THE

ORDINATION SERVICES.

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Compilation of the English Ordinal.

The first Reformed Prayer-Book, published in 1549, contained no Services for Ordination: they were drawn up shortly afterwards by a Commission of Six Prelates, and six other learned men, appointed by King Edward VI. for that purpose, and published in March, 1550. They were based on the Offices in the older Pontificals, and, though at first printed in a separate form, were incorporated in 1552 with the revised Prayer-Book. The changes made in them at that time and at subsequent revisions are mentioned below. The Preface, which introduces them, is said to have been written by Archbishop Cranmer, who presided over the Commission. It provides a clear and concise summary of what the Services contain, and also sets forth the aim of those who compiled them, and the authority to which they appealed. Hence it cannot be too carefully studied. Its chief points are these:—

i. The institution of the threefold Ministry of Bishops, Priests and Deacons is referred to the Apostles' days; and the authority of Holy Scripture, and of the ancient authors (i.e. the Fathers of the Church in the early centuries), cited in support of its antiquity.

ii. The conditions are stated under which alone candidates have been allowed to receive Ordination. They were first "called, tried, examined, and known to have such qualities as are requisite" for the proper exercise of their high and holy office: "and also by Public Prayer, with Imposition of Hands, approved and admitted thereunto by lawful authority."

iii. In order that the threefold Ministry may be "continued, and reverently used and esteemed in the Church of England," the same conditions are imposed in the case of all Ordinations for the future; none being allowed to exercise the office of Bishop, Priest, or Deacon, unless he has been properly examined and ordained according to the forms of Service which follow in

the Prayer-Book, or has previously received Episcopal Consecration or Ordination.

iv. The ages of Twenty-three for a Deacon, Twenty-four for a Priest and Thirty for a Bishop, are specified as the limits of age for Ordination. A candidate for the Diaconate, however, may be ordained at a younger age than Twenty-three, if he obtains a Faculty, i.e. a Special Licence or Dispensation from the Archbishop of Canterbury.

v. The Ember seasons, or, "on urgent occasion, some other Sunday or Holy day," are the times fixed for Ordination; when the Bishop, after duly examining them, shall admit to Holy Orders those whom he knows to be spiritually, morally, and intellectually qualified; making use of the prescribed form of Service before the assembled congregation.

These five points must now be discussed at greater length:—

I. THE THREEFOLD MINISTRY.

The three Orders of the Ministry, viz. of Bishops, Priests, and Deacons, were established during the Apostolic age. Before our Lord ascended into Heaven, He committed the government of the infant Church into the hands of the Apostles, upon whom He bestowed the gift of the Holy Ghost (S. John xx. 22). The Apostolate was the source from which the three Orders drew their life. The Apostles ordained Deacons, Presbyters, and finally, as successors to themselves, Bishops.

a. The first Seven Deacons were ordained by them to meet the requirements of the growing Church, the Hellenistic Jews having complained that their widows were neglected in the daily ministration at Jerusalem. This ordination, which was conferred by means of the laying on of the Apostles' hands with prayer, is described in Acts vi. Though not actually called "Deacons," they were appointed for the purpose of carrying on the same work as that performed by the Deacons in later times. They managed the distribution of alms, and the provision of the Agape, or love-feast, and in some cases also preached, taught, and baptized (Acts vi. 10, viii. 5, 12, 38, 40). The Deacons of the Philippian Church are referred to by S. Paul in Phil. i. 1; and the qualifications needful for the Diaconate laid down by him in 1 Tim. iii. 8—12.

Deacons.

b. The Order of Presbyters, or Elders, or Priests, is first mentioned in Acts xi. 30, where it is recorded that the Church in Antioch provided relief for the Church in Judæa in its distress, and sent it to the elders for distribution. We further read in Acts xiv. 23 that S. Paul and S. Barnabas ordained "elders in every Church." The letter con-

Priests.

taining the decrees of the Apostolic Council of Jerusalem, mentioned in Acts xv. 23, is issued in the name of the "Apostles and Elders;" and the Elders of the same Church are referred to in Acts xxi. 18. The Elders of the Church of Ephesus are summoned to meet S. Paul at Miletus in Acts xx. 17, where they are also called "overseers" or bishops, the latter word being used during the earliest period of Church History interchangeably with "presbyter" or "elder," and not as a distinguishing title of the highest Order of the ministry, according to later use. In S. Paul's days the Presbyter was usually called "Bishop" in the Gentile Churches, and "Elder" in the Jewish Churches: the latter name, which was borrowed from the Jewish ministry of the Synagogue, suggested the dignity of a man of advanced years; and the former referred to his work, in the oversight and cure of souls. S. Peter and S. James never use the word "Bishop" when speaking of the Presbyters: S. Paul, on the other hand, the great Apostle of the Gentiles, uses it much more commonly than "elder." In 1 Tim. iii. 1—7, v. 17—19, Titus i. 6—9, the true qualifications of the bishops, or elders, are laid down by S. Paul. And from such passages as 1 Tim. iv. 14, 1 S. Peter v. 2, S. James v. 14, it may be concluded, that their work consisted in watching over, and guiding, the flock committed to their charge, teaching in public and private, visiting the sick, shewing hospitality to strangers, and assisting the Apostles in the work of Ordination.

Bishops.

c. Until the closing years of the Apostolic age, there were no Bishops in the modern sense of the word; the Apostles themselves constituted the highest Order of the ministry. The three Orders were those of Apostles, Elders, and Deacons. The Episcopate, as we understand it, "slept in the Apostolate." The first recorded step towards its permanent establishment was taken by S. Paul, in his appointment of Timothy and Titus, whom he commissioned to supply his place and carry on his work temporarily in the Churches of Ephesus and Crete. They were charged both with the individual power of supervision, of ruling, guiding, and correcting (1 Tim. i. 3, iv. 6, 11, 12; v. 1, 19, 20; 2 Tim. iv. 2; Titus i. 5; ii. 7, 15; iii. 10), and also with the power of ordaining (1 Tim. v. 22; Titus i. 5), which were the peculiar privileges of the Apostles, and are now the peculiar privileges of Bishops. They took, for the time, the first place in the Churches where they resided, the first place in their government, administration, and worship, exactly as the Apostle would have done, had he himself visited them. They performed, in fact, a Bishop's work; but had not the full jurisdiction of Bishops, inasmuch as they were delegates of S. Paul, and only exercised their functions temporarily: they represented the Apostle for a special purpose at a particular

time; and were not permanently set over the Churches to which they were accredited. Besides Timothy and Titus some have thought that the "true yoke-fellow" of Phil. iv. 3, Archippus, who is mentioned in Col. iv. 17 and Philem. 2, and perhaps the Diotrephes of 3 S. John 9, 10, held a corresponding position in their respective Churches. If, as is probable, other Apostles besides S. Paul thus appointed delegates, the transition from such a state of Church government to that of a fixed Episcopate became easy and natural when the Apostles passed to their rest. The Churches would have become Episcopal without any revolution, by the localisation of the Episcopal Order, which had existed in the persons of the Apostolic delegates before it was localised. The martyrdoms of S. James in the year 62, of S. Peter and S. Paul probably in 67, and the destruction of Jerusalem in 70, together with the growth of internal heresy and disorder, made the permanent establishment of Episcopal government necessary to the stability and unity of the Church at the close of the first century. It must have been a crisis of great difficulty, in the history of the life of the Church, as the Apostles passed away, one by one, from the chief places of government: and the gravest anxiety must have fallen on those first pupils of the Apostles, into whose hands the guidance of the Church passed. Asia Minor, the seat of S. John's Apostolic rule, is generally regarded as the place where the regular system of Diocesan Episcopacy was set on foot, whence it spread to other Churches: and S. John himself, who lived to the end of the 1st century, as the Apostle who organised it. It is very probable that the "angels" of the Seven Churches mentioned in the Book of the Revelation represent the Bishops of those Churches (Rev. ii. iii.); but the records of the actual consolidation of Episcopacy are wanting. The testimony, however, to the existence of Episcopal rule from the second century onwards, is clear and decisive. Ignatius, Bishop of Antioch (A.D. 107), in the famous letters which he wrote on his way to martyrdom, strongly insists upon Episcopacy, as the one thing necessary to the stable government of the Church after the Apostles had left it (*Ad Philad.* 8. 10; *Ad Trall.* 3. 7; *Ad Eph.* 4. 5, &c.); Irenæus (A.D. 180) dwells upon the succession of the Bishops from the Apostles, as the great guarantee for the identity of the existing doctrine of the Church with that of the Apostles themselves (*Adv. Hær.* III. 2, 3; IV. 26, 33); and Tertullian (A.D. 200) speaks of S. John as the founder of the Episcopal succession in the Churches of Asia (*Adv. Marc.* IV. 5), and of Priests and Deacons baptizing only with the authority of the Bishops (*De Bapt.* c. XVII.). These three last writers plainly considered Episcopacy to be an essential of continuous Church life in the fullest sense. So, too, Clement of Alexandria (A.D. 218) compares the honours accorded to Bishops, Priests, and Deacons, to the glory of the angels (*Strom.* VI. 13,

Pred. III. 12); while later writers such as Cyprian, Ambrose, and Augustine, might be freely quoted as bearing witness in the same manner to the Apostolic origin of the threefold ministry of Bishops, Priests, and Deacons.

The Minor Orders.

Besides these three "superior" Orders of ministers, several "inferior" Orders were instituted afterwards in the Church. They served as a kind of nursery for the Priesthood, and were principally in use in the busy centres of Church life such as Rome, Carthage, and other cities. They are referred to as early as the middle of the 3rd century in a letter written by Cornelius, Bishop of Rome, to Fabius, Bishop of Antioch (Eus. VI. 43), in which he mentions not only Presbyters and Deacons as ministering under him at Rome, but also Sub-deacons, Acolytes, Exorcists, Readers and Porters. In the Canons of the 4th Council of Carthage (A.D. 398) there are rules given not only for the ordination of Bishops, Priests, and Deacons, but also for that of Sub-deacons, Acolytes, Exorcists, Readers, Porters, and Singers. The modern Roman Church regularly uses all these "inferior" Orders, except that of the Singer; the Greek Church those of the Sub-deacon and Reader only: but in the Church of England, although their antiquity and value were not expressly repudiated at the Reformation, no special Services for the admission of candidates to them were provided, inasmuch as the "superior" Orders of Bishop, Priest, and Deacon are the only ones which can claim Apostolic authority.

II. THE EXAMINATION AND ORDINATION OF MINISTERS.

The Preface next asserts the conditions of Ordination.

a. Candidates were examined as to their qualifications for the sacred office before being admitted to it.

Examination of Candidates when presented.

In the early Church this examination followed the designation or election of the candidate by the voice of the people, and consisted mainly in an enquiry into his faith, morals, and outward circumstances. In the matter of faith, the 4th Council of Carthage (A.D. 398) prescribed a series of questions to be addressed to candidates for the Episcopate, concerning the Creeds, Doctrines of the Church, and the sense of Scripture. As regards morals, Tertullian (*Apol.* c. 39) speaks of Bishops and Presbyters as advanced to their office only by public testimony; and Cyprian (*Ep.* 68) says that Bishops are to be chosen in the presence of the people

who know their lives, and are acquainted with their actions and conversation. Certain notable crimes excluded the perpetrators of them from ever being ordained. Further, there were certain conditions of outward circumstances, which debarred a man from entering the ministry, because the duties connected with them were generally incompatible with clerical work. Soldiers, for instance, public civil officers, agents, guardians, and lawyers were debarred from Ordination. These conditions have been imposed in varying forms ever since: and the Ordination Services of the Prayer-Book require every candidate, when he is presented, to satisfy the Bishop as to faith (see the questions) and moral character (see the Rubric), while the Law forbids him to follow any public secular calling. The enquiry made into his spiritual, moral, and intellectual fitness for the ministry, before he is actually presented for Ordination, is dealt with in a subsequent paragraph.

b. After being examined, the Candidates were admitted to Holy Orders by "Public Prayer with Imposition of Hands." The essentials of Ordination consist in the laying on of the Bishop's hands, with proper prayer, i.e. prayer invoking the blessing of God upon the minister, for his new and sacred calling. There is abundant authority for this from the Apostolic age downwards. S. Stephen and his fellows were thus set apart for the Diaconate (Acts vi. 6); Presbyters for their office (1 Tim. v. 22); Timothy for the Episcopate (1 Tim. iv. 14; 2 Tim. i. 6). This doctrine has been held by Fathers, Councils, and Canonists. The form of Ordination in the case of a Deacon is thus laid down in the 4th Canon of the 4th Council of Carthage (A.D. 398):—"When a Deacon is ordained, let the "Bishop, who blesses him, alone lay his hand upon his head, "because he is being ordained, not to the Priesthood, but "to the ministry." In the Ordination of Priests, the Bishop was assisted in the laying on of hands by the Presbyters, as the 3rd Canon of the same Council testifies:—"When a Presbyter "is ordained,—the Bishop blessing him and laying his hand "upon his head,—let all the Presbyters who are present also "lay their hands upon his head, close to the Bishop's hand." So also it is laid down in the Apostolical Constitutions (4th century) that a Presbyter gives imposition of hands, but does not ordain (Lib. VIII. c. 11). In the Consecration of Bishops, the 4th Canon of the Council of Nicæa (A.D. 325), which ratifies the orders of former Councils and the original practice of the Church, prescribes the imposition of hands by three Bishops. And the 2nd Canon of the 4th Council of Carthage directs that, "When a Bishop is ordained, two Bishops must lay and hold "the book of the Gospels on his head and neck, and, while one "Bishop gives him the blessing, all the rest who are present

Ordination. Essentials of the Rite.

"must touch his head with their hands." These Canons express the universal consent of antiquity to the fact that the essentials of Ordination consisted, from the first, in the laying on of Episcopal hands with prayer for God's blessing. And learned writers of later times, such as the Romanists Morinus and Martene, fully agree with this doctrine; the latter stating that imposition of hands and prayer are alone recognised in the writings of the Fathers of the Eastern and Western Church, as well as in Holy Scripture, as constituting the essence of the rite (Martene, *De Rit. Ant.* Lib. i. 8, 9; Morinus, *De Sacr. Ord.* P. III. Exercit. i. 1). Other ceremonies, however, gradually gathered round the simple Services of primitive times, many of them beautiful and expressive. Among the earliest was that, described above, of laying the book of the Gospels on the head and neck of the newly-consecrated Bishop. So also the Invocation of the Holy Spirit upon the person ordained Priest or Bishop, the charge to him, declaring the nature of the gift bestowed upon him, in the words addressed by Christ to His Apostles, "Receive the Holy Ghost," and the delivery of the New Testament to Deacons and of the Bible to Priests and Bishops,- were ancient ceremonies: and, inasmuch as they were retained in the Reformed Service-book of the Church of England, as reasonable and lawful customs of the Western Church, it will be well to say a word about their history. In the first place, the Hymn, commonly called "Veni Creator," containing the Invocation of the Holy Spirit upon the person ordained, occurs in the Pontifical of Soissons in the 11th century. Two centuries later it is found in the Pontifical of Mayence. It also appears in all the old English Pontificals except that of Winchester, and in the Sarum Breviary as a Hymn for Pentecost. The first of the two translations of it in our Ordinal was inserted in 1662: the second was inserted in 1550, and revised in 1662. Secondly, the charge declaring the nature of the gift bestowed, made in the words addressed by Christ to His Apostles "Receive the Holy Ghost," dates from the 13th century; but is not found in any of the old English Pontificals, except those of Bangor and Exeter. Thirdly, the ceremony of delivering the Gospels to the newly ordained Deacon is found in the Pontifical of Egbert in the 8th century, and that of delivering the Bible to Priests and Bishops was probably introduced with it.

Non-Essentials.

The "Veni Creator."

The Charge.

The Delivery of the Scriptures.

III. THE ORDINAL OF THE CHURCH OF ENGLAND.

The Preface further states that for the future the threefold ministry of Bishops, Priests, and Deacons is to be continued and reverently regarded in our Church, under the same conditions as before; none being allowed to exercise the sacred office, unless he has been examined and ordained according to the Ordinal of the Prayer-Book, or has been previously ordained or consecrated by Episcopal hands. From this statement it is plain that the Reformers did not intend to interrupt the continuity of the English Church. The Ordinal, which they drew up in 1550 in English instead of Latin, was in all essential points the same Service as that of the Sarum Pontifical on which it was based. Certain ceremonies, indeed, were omitted which had been used in the Sarum Form; but these were not part of the essence of the rite. They were briefly these:—In the Service for the Ordination of Deacons,—the prostration of Bishop and Candidates before the Altar, the invocation of Saints, the signing of the Candidates six times with the sign of the Cross by the Bishop, the words "Receive the Holy Ghost" at the laying on hands, and the putting the stole on the left shoulder in the Name of the Trinity: In the Service for the Ordination of Priests,—The second imposition of hands by the Bishop, the delivery of the stole and chasuble to the Candidates, the unction of their hands with oil, and the express notice of the power of the Priest to consecrate the Holy Eucharist:—In the Service for the Consecration of Bishops,—the unction of the head and hands, and the delivery of the mitre and the ring. But though such ceremonies as these were omitted from the Reformed Ordinal, yet the laying on of Episcopal hands with proper prayer,—which is found in the Sarum Pontifical used from the 11th century down to 1550,—in the other old English Pontificals such as that of Lacy, Bishop of Exeter from 1420 to 1455, or that of Egbert, Archbishop of York from 734 to 766,—in the Gallican and Roman Offices of a still earlier date,—and in the simple Apostolic rites from which all these were ultimately derived,—was carefully retained, as constituting the essence of Ordination. And besides what was essential, the Service-book of 1550 retained many other elements which were of considerable antiquity; e.g. the "Veni Creator," the charge declaring the gift of the Holy Ghost, and the delivery of the Gospels or Bible (which, as being immediately connected

Continuity of the English Ordinal.

Differences between it and the Sarum Rite.

The Essentials of Ordination duly retained in it.

Its derivation and inheritance of ancient usages.

with the actual rite of Ordination, have been mentioned above); and the presentation of the Candidates, the commendation of them to the people's prayers, and some of the Collects. These parts of the Ordinal, which were all of very ancient use, and derived from Pontificals of the 8th, 7th, and even 6th centuries, were retained in 1550, and still remain in the Prayer-Book. Other ancient usages, then retained, were rejected at the Revision of 1552, as will be presently shewn.

Various changes were made in the Services for Ordination, before they assumed in 1662 their present form, but the essence of the rite remained the same throughout. The changes were the following.

The Revision of 1552.

In the Revised Ordinal of 1552, no mention was made of the alb, which the book of 1550 ordered the candidates for the Diaconate and Priesthood to wear when presented to the Bishop, or of the tunicle, worn by the Deacon appointed to read the Gospel: the delivery of the chalice and paten to the newly-ordained Priest was omitted: and in the Consecration of Bishops the use of the cope by the Bishop-elect when presented, and of the cope and pastoral staff by the presenting Bishops, was discontinued: the Bible was no longer laid upon the new Bishop's neck, nor the pastoral staff delivered into his hand. Of these usages, that of laying the Bible on the new Bishop's neck was as old as the 4th Council of Carthage (A.D. 398); the delivery of the sacred vessels to the Priest dated from the 10th century, and that of the pastoral staff to the Bishop from the 8th century, while the alb, tunicle, and cope came into use before that date. At the same time the wording of the Oath of the Royal Supremacy was changed, so that the concluding sentence became "So help me God, through Jesus Christ," instead of "So help me God, all saints, and the holy Evangelist;" and in the Office for the Consecration of Bishops, the concluding words of the Oath of due obedience to the Archbishop became "So help me God, through Jesus Christ," instead of "So help me God and His Holy Gospel." Lastly, the Introits hitherto used before the Communion Service at Ordinations were omitted. These changes, which were partly due to the influence of the foreign Reformers, were intended to establish greater simplicity of ritual and greater purity of doctrine.

The Ordinal was not affected by the Revision of the Prayer-Book made in 1559 (except that some slight changes of language were made in the Litany and the Oath of Supremacy), nor by that made in 1604; but in 1662 the following alterations brought it to its present form. In the Preface the wording of the first paragraph was changed, so as to make its import more definite, the limit of age for the Ordination of Deacons was placed at Twenty-three instead of

The Revision of 1662.

Twenty-one years, and the rule inserted that Ordinations should be held at the Ember seasons. In the Service for the Ordination of Deacons, the words "after Morning Prayer is ended" were inserted into the first Rubric, and the expression "admitted ministers" changed to "admitted Deacons." The second Rubric made a new order that the Bishop was to sit "near the Holy Table," and that the Deacons presented to him were to be "decently habited." In the Litany the words "Pastors and Ministers of the Church" were changed to "Priests and Deacons," the prayer for deliverance from "rebellion and schism" was added, and the Prayer of St Chrysostom omitted. In the Bishop's 5th question the words "to baptize" were expanded into "in the absence of the Priest to baptize infants," and the word "Church" substituted for "congregation." In the delivery of the New Testament, the sentence, "if thou be licensed thereto by the Bishop himself," was substituted for "if thou be thereunto ordinarily commanded." A special Collect and Gospel for the Communion Service were added, and the Rubric altered so as to direct that they should be used. The Deacons were ordered to "kneel humbly" before the Bishop at the laying on of hands. The Collect beginning "Prevent us, O Lord,"—the Benediction,—and the second half of the final Rubric, were added.

In the Service for the Ordination of Priests, the presentation of the Candidates was placed, as in the Service for the Ordination of Deacons, before the Communion Office; a new Epistle (Eph. iv. 7) substituted for the alternative Epistles (Acts xx. 17; 1 Tim. iii.) which were transferred to the Service for the Consecration of Bishops; a new Gospel (S. Matt. ix. 36) substituted for S. Matt. xxviii. 18, which was also added to the Service for the Consecration of Bishops, and the "Nicene" Creed specially mentioned. A second translation of the "Veni Creator" was inserted. At the laying on of hands, the words "for the Office and Work of a Priest in the Church of God, now "committed unto thee by the Imposition of our hands," were added, and in the preceding Rubric the word "orders" was changed to "order of Priesthood."

In the Service for the Consecration of Bishops, the order for its performance on "some Sunday or Holy day" was prefixed. A special Collect (that for S. Peter's Day slightly altered) was to be used, and an alternative Epistle (Acts xx. 17) and two alternative Gospels (S. John xx. 19; S. Matt. xxviii. 18) were added. The Bishop-elect was ordered to be presented "vested with his rochet[1]," and to be consecrated after having "put on the rest of the Episcopal habit[2]." In the Archbishop's

[1] The rochet was a short linen garment, first used in the 10th century.

[2] This was the chimere,—a satin robe, to which in later times the lawn sleeves of the rochet were attached.

address to the Bishop-elect, the words "Government of the congregation of Christ" were changed to "Government in the Church of Christ;" and the Archbishop's seventh question, relating to the work of Ordination, and the answer to it, were added. At the laying on of hands, the words "Take the Holy Ghost" were changed to "Receive the Holy Ghost;" the following words, "for the Office and Work...Amen," were added; and the expression "by this Imposition of our hands" substituted for "by Imposition of hands."

Such were the changes introduced into the Ordinal at the Revision of 1662, for the purpose of imparting to it greater reverence in details, and more clearly-defined expression of Church doctrine, especially in regard to the Three Orders of the Ministry; changes,—not in themselves necessary, but wise and beneficial, after the confusion of the preceding 17 years.

Results of the Revisions.

Thus the English Church preserved the essentials of the rite of Ordination intact, throughout the long and troubled period of the Reformation; and while on the one hand the simplicity of our forms of Service brings them into harmony with primitive models, they are eminent, on the other, for order, reverence, and beauty.

IV. AGES OF ORDINATION.

In the early Church the general rule was, that neither Bishops nor Priests might be ordained under thirty years of age, nor Deacons under twenty-five. That these were the ages fixed both by Civil and Canon Law may be seen by Justinian's *Novellæ Constitutiones* (123 c. 14), the Councils of Agde A.D. 506 (c. 16), Carthage (3rd) A.D. 397 (c. 4), Constantinople "in Trullo" A.D. 692 (c. 14), Toledo (4th) A.D. 693 (c. 19), and many others. But the ages of Ordination have varied considerably at different times, except in the case of Bishops, who were never, as a rule, consecrated under thirty years of age. In the Ordinal of 1550 the ages of twenty-five and twenty-one were prescribed for Priests and Deacons respectively; but by the XXXth Canon of 1604, they were changed to twenty-four and twenty-three, and so remained in the Revised Ordinal of 1662, which we now use. A Faculty, or Special Licence, may, however, be granted by the Archbishop of Canterbury for a person to be ordained Deacon at a younger age than twenty-three, either on account of his extraordinary ability, or for some other sufficient reason. But no such Faculty is permissible in the case of Priests.

V. THE EMBER SEASONS.

The times appointed in the XXXIst Canon of 1604 at which Ordinations are to be held are the Sundays immediately following the Ember Days, i.e. the Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after Sept. 14th (Holy Cross Day), and after Dec. 13th (S. Lucy's Day). The example of the "separation" (Acts xiii. 2, 3) of S. Paul and S. Barnabas led the Church to approach the solemn rite of Ordination with prayer and fasting. But no fixed times for Ordination were observed before the 4th century; the general custom being for Bishops to ordain ministers as need required.

Origin of the Ember Seasons.

After that time, however, the four periods of fasting, which had been instituted in earlier times probably to consecrate the four seasons of the year, came with good reason to be gradually associated with Ordination. Gelasius, Bishop of Rome, A.D. 492—496, is said to have first limited the times of Ordination to these "Fasts of the Four Seasons": and the observance of these solemn weeks was established in the Church of England by the Constitutions of Archbishop Egbert of York in the year 750. The actual days to be observed were definitely fixed by the XIVth Canon of the Council of Placentia in 1095.

The derivation of "Ember" is uncertain. According to one account it is an abbreviation of the words "Quatuor tempora," —the "Four Seasons," with which, as stated above, fasts had been connected. Similar abbreviations are found in most European languages under various forms: e.g. the German "Quatember," the Dutch "Quatertemper," and the Danish "Kvatember.' According to another account the word "Ember" is so called from the idea of the days coming round periodically; the old English word "ymbrine" or "embrene" signifying an "anniversary" or the "coming round" of a day (see Skeat's Etym. Dict. *sub voce.*)

Meaning of the word "Ember."

The Preface adds that "on urgent occasion" Ordinations may be held on some other Sunday or Holy day than that which occurs in the Ember season. It also directs that before admitting any Candidates to Holy Orders, the Bishop shall satisfy himself that they are spiritually, morally, and intellectually qualified. This enquiry into their merits is prior to, and distinct from, the examination by word of mouth, which takes place before the laying on of hands. In ancient times public testimony was required as to the character and life of the Candidates; and besides answering certain questions put to them at the time of Ordination, they were tested beforehand by Examination as to their knowledge of the Law of God, their ability to expound the sense of Scripture, and their full acquaintance with Church

Examination of the Candidates before being presented.

doctrine. At the present time all candidates are required, before presenting themselves for Ordination, to exhibit to the Bishop "Letters Testimonial," bearing witness to their moral and spiritual fitness for the Ministry; a Certificate of their Baptism; a Form of Nomination to serve as a Title for Holy Orders, duly signed; a copy of the Notice "Si quis," with a Certificate of its publication in the Church of the parish, where they usually reside, duly signed; and to satisfy him by examination that they are learned in Theology, and familiar with Latin and Greek. The reading of the "Si quis" before Ordination, and the appeal to the congregation, made by the Bishop at the beginning of the Ordination Service, shew that the Church recognizes the right of the laity to bear their part in the trial of those who are to be ordained Ministers. When the candidates have complied with these requirements they are to be ordained, before the assembled congregation, according to the Forms of Service provided in the Ordinal.

But it must never be forgotten that, although certain times for Ordination are appointed by the Church, it is taken for granted that those who then present themselves for admission to Holy Orders have already been inwardly called by God to offer themselves for the ministry: and the first question put to them by the Bishop in his Examination deals expressly with this point. He asks them whether they trust they have been inwardly moved by the Holy Ghost to take upon themselves the office and ministration of Deacons, "to serve God for the promoting of His glory and the edifying of His people." He desires to be assured that they have followed the Divine leading in seeking Ordination. That those who come should be conscious beforehand of this inward call, is all important. Their whole ministerial life in the future depends on their true conviction of it. They must have felt a strong inclination to devote themselves to the service of their Lord, and the winning of souls for Him,—an inclination entirely free from all mercenary and selfish motives; they must have recognized in themselves, unworthy though they be, a certain fitness for the work of the ministry, after carefully watching the circumstances of their life, their ability, their education; and they must have tested their willingness to prepare for it, by self-sacrifice, by the pursuit of holiness, by striving to influence others for good, by love of devotion and all religious practices. A man who has thus been secretly trained for Holy Orders may be said to have been inwardly called or moved by the Holy Spirit; and this training this preordination by God in His own good time and way receives its proper completion on the day of Ordination. Then does God give His faithful servants strength sufficient for the work which they undertake; and bestows a blessing on those, whom He has guided to seek it, and marked beforehand for His service (cf. Jer. i. 5; S. John xv. 16; Acts ix. 15).

Their inward call.

PARAPHRASE, EXPOSITION, AND SCRIPTURAL ILLUSTRATIONS

OF THE

ORDINATION SERVICES.

THE FORM AND MANNER OF MAKING OF DEACONS.

THE Service may be divided into three parts.

The first consists of a Rubric, ordering that on the appointed day of the Ordination, Morning Prayer shall be followed by a Sermon, setting forth (*a*) the Duty and Office of Deacons, (*b*) the necessity of the Order, (*c*) the esteem in which Deacons ought to be held: the *Presentation* of the Candidates to the Bishop by the Archdeacon or Examining Chaplain: the Bishop's caution to the Archdeacon against presenting any who are not well qualified to exercise their ministry for the honour of God and for the edifying of the Church: the Archdeacon's answer, certifying the fitness of the Candidates: the Bishop's charge to the people, bidding them, if they know of any impediment or notorious scandal existing in the lives of any of the candidates, such as renders them unfit for Ordination, to come forward and declare it in God's Name: and the rubric, which adds that, if any such objection to any candidate is made, the Bishop is to "surcease from," i.e. stop, his Ordination, until he is cleared from public accusation by public enquiry.

The second part consists of a commendation of the Candidates by the Bishop to the prayers of the Congregation, followed by the *Litany*, in which is inserted a special suffrage for those about to be ordained, praying God to bless them, and pour His grace upon them, so that they may duly execute their office to the edifying of the Church, and the glory of His Name (Acts vi. 6).

The third part consists of the *Communion* Office, the Examination and Ordination being inserted between the Epistle and Gospel. The special Collect refers to the appointment of S. Stephen and his fellows to the Diaconate (Acts vi. 5), and con-

tains a prayer for God's grace and blessing for those now seeking the same office: the Epistle (1 Tim. iii. 8) points out the moral standard to which the Deacons and their families ought to conform: while the alternative passage (Acts vi. 2) describes the election and Ordination of the first seven Deacons of the Church.

The questions with which the Bishop *examines* the Candidates are concerned with the following points:—(*a*) their inward vocation to the ministry, (*b*) their true call to the ministry of the Church of England, as a distinct branch of the Catholic Church, (*c*) their unfeigned belief in Holy Scripture, (*d*) their full intention to read the Scriptures diligently in the Church where they serve, (*e*) their readiness to do the special work of a Deacon gladly and willingly, i.e. to assist the Priest, to read in public, to catechise, to baptize in the absence of the Priest, to preach if licensed thereto by the Bishop, to seek out and report to the "Curate," i.e. the Rector or Vicar, of the parish, cases of sickness, poverty, and helplessness among the people, (*f*) their faithful endeavour to make their own lives and the lives of their families "wholesome examples of the flock of Christ," (*g*) their reverent obedience to the ruling ministers of the Church.

After these questions have been answered, the **Ordination** follows, the Bishop laying his hands severally upon the head of each of the Candidates, as they kneel humbly before him (Acts vi. 6), and saying:—"Take thou authority to execute the "office of a Deacon in the Church of God committed unto thee; "In the Name of the Father, and of the Son, and of the Holy "Ghost. Amen." He then delivers to each of them a copy of the New Testament, bidding them read the Gospel in the Church, and preach if licensed thereto by the Bishop. The Gospel (S. Luke xii. 35) is then read by one of the newly-ordained Deacons. It contains our Lord's command to His faithful servants to be watchful and earnest in the fulfilment of their duty, until He returns at the last and invites them to His Heavenly banquet:—a command to be deeply pondered and never forgotten by the ordained ministers of Christ.

The Service is then continued to its conclusion, the newly ordained Deacons all partaking of the Holy Communion. Two Special Collects are inserted before the final Benediction; one, containing a prayer for the blessing, and spiritual progress of those just admitted to Holy Orders; the other, for God's preventing favour in all our doings.

The rubric at the close of the Service orders the Deacons to remain in their office for a year (except under special circumstances), after which they may be admitted to the Priesthood, if they have been found faithful and diligent in their calling.

THE FORM AND MANNER OF ORDERING OF PRIESTS.

THE first and second parts of the Service are substantially the same as those of the Service for the Ordination of Deacons.

In the third part, i.e. the *Communion* Office,—the Examination and Ordination are inserted between the Gospel and the Nicene Creed. In the Special Collect prayer is made on behalf of those about to be admitted to the order of Priesthood: and the Epistle (Eph. iv. 7) directs our thoughts to the various gifts of the Holy Spirit, which are poured upon the Church by the ascended Christ, and bestowed in rich abundance on the Pastors and Teachers whom He specially commissions to do His work. The Gospel (S. Matt. ix. 36) contains our Lord's charge to His disciples to "pray the Lord of the harvest" to send forth labourers into the harvest of souls, which is so plenteous in the world, but for the ingathering of which the labourers are so few. The alternative passage (S. John x. 1) sets forth the perfection of the Good Shepherd, and His love for His sheep,—the image of the ideal Pastor, held up for imitation before the eyes of all to whom is committed the solemn cure of souls.

The Bishop's address, which precedes the examination of the candidates, is a notable feature of this Service.

He first brings to their minds the dignity and importance of the Office to which they are called. They are to be "Messengers, Watchmen, and Stewards of the Lord;"—Messengers, who bring God's message to His people (Isaiah lii. 7); Watchmen, who are set above the people, so as to see the good or evil which is approaching, and give timely warning of it (Ezekiel xxxiii. 7); Stewards, who keep and dispense the riches of God's mysteries to the hungry soul (1 Cor. iv. 1, 2).

Secondly, they are reminded how precious a charge is committed to their trust. It is nothing less than the flock of Christ,—"the sheep which He bought with His Death, and for whom He shed His Blood" (S. John x. 11). It is also the Spouse or Bride of Christ, whom He has left in their hands to train and prepare for meeting Himself—the Bridegroom—at the last, and for the Marriage Supper of the Lamb (Isaiah liv. 5; Rev. xix. 7). They must care for their people, and labour among them with unceasing diligence, watching over their doctrine and faith, and guiding their moral life. And they must take heed lest the Church, or any member of the Church, suffer any hurt or hindrance by reason of their negligence.

Thirdly, the Bishop exhorts them to be ever thankful to God for placing them in so high and noble a place (1 Tim. i. 12, 13),

and to betake themselves earnestly to prayer and the reading of the Holy Scriptures, as the only true means of support and guidance in so great a work (2 Tim. iii. 16, 17), so that they may wax riper and stronger in their ministry, and become godly examples and patterns for the people to follow (1 Tim. iv. 12).

The questions, by which they are then *examined*, deal with the following points:—(*a*) Their inward call to the ministry in the Church of England: (*b*) their belief in the doctrine contained in Holy Scripture, as sufficient for eternal Salvation through faith in Jesus Christ: (*c*) their diligence and faithfulness in administering the doctrine and discipline of the Church of England: (*d*) their diligence in resisting heresy and in preaching the truth: (*e*) their diligence in prayer and the study of the Scriptures, and renunciation of the study of the world and the flesh: (*f*) their faithful endeavour to make their own lives and the lives of their families "wholesome examples and patterns of the flock of Christ:" (*g*) their constant zeal in the promotion of love and peace among their people: (*h*) their reverent obedience to the superior Clergy.

After praying that they may have strength and power to carry out the promises they have made, the Bishop asks for the intercession of the congregation on their behalf, and, in conjunction with the people, sings the Hymn to the Holy Spirit ("Veni Creator"), invoking His presence and aid. He then offers another prayer, giving thanks to God for the redemption of Christ, for the blessings of the Apostolic ministry throughout the world (Eph. iv. 11), and especially for the call of those now to be ordained Priests; and prays that by them and their people God's Name may be glorified and His kingdom enlarged.

Then follows the **Ordination**, all the Priests present joining the Bishop in the laying on of hands (2 Tim. i. 6; 1 Tim. iv. 14). The words used by him at this solemn moment are based on those used by Our Lord in S. John xx. 22, 23, and those of S. Paul in 1 Cor. iv. 2. The Bishop says:—"Receive the Holy Ghost "for the Office and Work of a Priest in the Church of God, now "committed unto thee by the Imposition of our hands. Whose "sins thou dost forgive, they are forgiven; and whose sins thou "dost retain, they are retained. And be thou a faithful Dis-"penser of the Word of God, and of His holy Sacraments; in "the Name of the Father, and of the Son, and of the Holy "Ghost. Amen." He then delivers a Bible to each of the newly-ordained Priests, giving them authority to preach and administer the Sacraments in the congregation, where they are lawfully appointed.

After this the Service is resumed at the Nicene Creed, and those who have just been ordained partake of the Holy Communion. As in the former Office, two special Collects are added before the final Benediction; one containing a prayer

for the blessing and success of those just admitted to the Priesthood, and for grace in all who hear them, to receive what they teach as the means of salvation; the other, for God's preventing favour in all our doings. The final Rubric gives directions for the order of the Service, when, as is generally the case, an Ordination takes place of Deacons and Priests together.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP;

Which is always to be performed upon some Sunday or Holy-day.

THE order of this Service is somewhat different from that of those which precede it. It begins and ends with the *Communion* Service, the Litany and Consecration being inserted between the Sermon and the Offertory. It is conducted by the Archbishop of the Province in which the new Bishop is to serve, (or by some other Bishop appointed by lawful commission to fill his place,) assisted by at least two other Bishops.

The Collect is only slightly different in wording from that used on S. Peter's day; it speaks of our Lord's charge to His Apostles to feed His flock (S. John xxi. 15—17), and contains a prayer, both on behalf of the Bishops who have succeeded to the Apostolic office, and of the people to whom they minister, for grace in this life, and the blessing of an eternal crown of glory hereafter (2 Tim. iv. 8). The Epistle (1 Tim. iii. 1) sets forth the qualities which should be found in the minister, who is called to be the overseer of his brethren: while the alternative passage (Acts xx. 17) is the story of S. Paul's farewell to the elders of the Ephesian Church at Miletus, at the close of his third missionary journey, and his charge to them to be faithful and stedfast in the exercise of the Pastoral Office. The Gospel (S. John xxi. 15) is the record of Christ's charge to S. Peter to feed His flock: the alternative passages (S. John xx. 19, and S. Matt. xxviii. 18) giving an account of His mission of the Twelve, when He bestowed on them the gift of the Holy Ghost, and commissioned them to pronounce the Absolution of men from their sins: and of His command to them to go forth and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

After the Nicene Creed and Sermon, the elected Bishop, vested with his rochet, is *presented* by two Bishops to the Archbishop, who causes the King's mandate for the consecration to be read. The elected Bishop then takes the oath of canonical obedience to the Archbishop.

The Archbishop next moves the congregation to offer up prayer on behalf of the Bishop-elect, quoting the example of our Lord, who prayed before sending forth His Twelve Apostles (S. Luke vi. 12, 13), and of the disciples at Antioch, who fasted and prayed before setting apart S. Paul and S. Barnabas for missionary work (Acts xiii. 3): after which the *Litany* is said, with a special suffrage, as before, and closed with the prayer, slightly altered in its wording, which stands as the Collect in the Service for the Ordination of Priests.

The *Examination* then follows, the Archbishop referring to Holy Scripture (1 Tim. iii. 10, 13, v. 22) and the ancient Canons (e.g. of the 4th Council of Carthage A.D. 398) as the authorities for his action. The questions put to the Bishop-elect deal with these points:—(*a*) His call to the Episcopate in the Church of England, (*b*) his belief in the doctrine contained in Holy Scripture, as sufficient for eternal salvation, through faith in Jesus Christ, and his determination to teach the people accordingly, (*c*) his faithful study of the same Scriptures, (*d*) his readiness to banish false doctrine, (*e*) his own holiness of life as an example to others, (*f*) his earnestness in establishing peace, and punishing those who are unruly in his Diocese, (*g*) his faithfulness in ordaining Priests and Deacons, (*h*) his gentleness and mercy towards the poor and needy. The Archbishop closes this examination by praying that God will accomplish the good work, which He has begun in His servant (Phil. i. 6), so that he may be found perfect and blameless at the last (1 Thess. v. 23).

The "Veni Creator" is then sung over the Bishop-elect, who has meanwhile put on the rest of the Episcopal habit; and the special Collect is added, as in the Ordination of Priests. The second half of it is, however, different from that in the former Service, being a special prayer for grace in the new Bishop for the right performance of his office as a preacher of the Gospel of reconciliation (2 Cor. v. 18–20); as an officer of authority (Titus ii. 15); and as a steward of God's mysteries (S. Matt. xxiv. 45); and for his eternal bliss hereafter.

Here follows the **Consecration** of the Bishop-elect, the Archbishop and Bishops present laying their hands upon his head, as he kneels before them, and the Archbishop saying:—"Receive "the Holy Ghost for the office and work of a Bishop in the Church "of God, now committed unto thee by the Imposition of our "hands; In the Name of the Father, and of the Son, and of the "Holy Ghost. Amen. And remember that thou stir up the "grace of God which is given thee by this Imposition of our "hands: for God hath not given us the spirit of fear, but of "power, and love, and soberness." The last half of the words are based on 2 Tim. i. 6, 7.

The Archbishop then delivers him a Bible, exhorting him to devote himself to reading, teaching (1 Tim. iv. 13), and diligent

meditation, so that he may grow in grace (1 Tim. iv. 15), to watch for his own salvation and that of others (1 Tim. iv. 16), to be a true shepherd to the flock (1 S. Peter v. 2; Acts xx. 28—29), to tend the sick and sorrowful, to be just and merciful: so that he may at last receive the crown of glory from the Chief Shepherd at His coming (1 S. Peter v. 4).

After the Consecration, the Archbishop resumes the Communion Service at the Offertory, the newly-consecrated Bishop, and others, communicating with him; and before the final Benediction offers up two special prayers, the first for the newly-consecrated Bishop, that he may be so filled with the Holy Spirit as to become both earnest in the work of the ministry (2 Tim. iv. 2) and a wholesome example to the faithful in his daily life (1 Tim. iv. 12), until at last he receive the crown of righteousness, laid up for him in Heaven (2 Tim. iv. 8),—the second, as in the former Service, for God's preventing favour in all our doings.

NOTES ON
THE ARTICLES.

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PART I.

Historical Notes.

i. The natural effect of the great movement in the sixteenth century which led to the breaking-off of the Teutonic Churches from the Latin centre was to put in motion various conflicting opinions upon matters of faith and doctrine, "every man challenging to himself the right of private judgment, and many abusing it[1]."

ii. It was, therefore, the wish of several of the leaders in the movement, both on the Continent and in this country, that some general code of doctrine should be drawn up which should put an end to these mischievous divisions of heart, and exhibit the actual tenets of those who separated from the Church of Rome, that they might not be confounded with the violent and unreasonable asserters of pernicious doctrines.

iii. Hence arose on the Continent various "Confessions" or "Articles of Faith." Of these one of the earliest was the "Confession of Augsburg" drawn up in 1530 by Melanchthon, both in German and Latin, and by him presented to the Emperor at the Diet. This document is of the greatest importance, both from the influence it afterwards exercised in England, and the moderation it displayed, maintaining a cordial deference for the teaching of the past, a strong desire to keep within the boundaries of the Latin Church, and protesting only against modern innovations and distortions[2].

iv. Six years after the Diet of Augsburg, and three years after the English Church had thrown off the supremacy of the Bishop of

[1] Blunt (J. H.), *The Reformation of the Church of England*, p. 223.

[2] From the imperial edict as well as from other sources "it is clear that the Augsburg Confession was *not meant to be a complete system of doctrine*, but only an Apologetic statement of the Lutheran position with respect to different subjects actually in dispute." See Hardwick (C.), *History of the Articles*, p. 25, n.

Rome, the first independent attempt was made by English divines to deal with doctrine. This resulted in the publication of "the Ten Articles" in 1536. They were set forth by royal authority, and the approval of the clergy in Convocation "to stablyshe Christen quietnes and unitie, and to avoyde contentious opinions." They belonged to a transition period, and embodied "the ideas of men, who were emerging gradually into a different sphere of thought." Hence they reflected in most essential points Mediæval doctrine, simply substituting the Royal for the Papal supremacy.

v. Two years afterwards, A.D. 1538, several German divines visited England, and many conferences were held between them, their English brethren, and Cranmer, who was now Archbishop. The result was the compilation of "Thirteen Articles," founded on those of 1536 and on the Confession of Augsburg. But the discussions were broken off, as Henry was inexorable in his demands as to the prohibition of both kinds in the administration of the Lord's Supper, the custom of private propitiatory masses, and clerical celibacy. After the interruption of the negotiations the influence of Gardiner gained the ascendency, and was sufficient to carry in the Southern Convocation and in Parliament the "Act for the Abolishing of Diversity of Opinions," or as it is often called, the "Bloody Statute of the Six Articles[1]."

vi. There still remains among Archbishop Cranmer's papers a manuscript containing these "Thirteen Articles," which are valuable not only as containing the result of the conference between the foreign and English commissioners, but also as being in many ways the groundwork of the Articles now in use. For on the death of Henry in 1547 and the accession of Edward VI., the thoughts of Cranmer reverted to his scheme for the production of a body of Articles, and a series was drawn up and circulated in 1549 for the purpose of testing the orthodoxy of all preachers and lecturers in Divinity[2]. This was for use in Cranmer's own province. But something more was needed to secure an adequate amount of harmony and definiteness of teaching, and in 1551 the Archbishop was directed "to frame a Book of Articles of Religion for the preserving and maintaining peace and unity of doctrine in this Church, that being finished they might be set forth by public authority[3]." The task was undertaken; the Confession of Augsburg was adopted as the model; and a series of Articles was sent to certain bishops and other eminent persons, and having been examined was returned

[1] Enforcing a belief in (i) transubstantiation; (ii) the non-necessity of communion in both kinds; (iii) the celibacy of the priesthood; (iv) the absolute obligation of vows of chastity or widowhood; (v) the necessity of "private masses"; (vi) the continual obligation of auricular confession.

[2] Hardwick (C.), *History of the Articles*, p. 72.

[3] Strype (J.), *Memorials of Cranmer*, ii. 27.

to the Archbishop and amended by him. Subsequently they were submitted to the King and to Convocation, and were finally issued under the authority of a royal mandate in May 1553.

vii. The very year which witnessed the publication of these Articles, *Forty-two in number*, witnessed also their abrogation. The accession of Mary for a time put an end to such attempts, and it was not till the commencement of the reign of Elizabeth in 1558 that they were revived. Even then they did not at first bear fruit, and the year 1562 had come round before the proposition was made in the first Elizabethan Convocation to reconsider the Forty-two Articles of 1553. The influence of Parker, the new archbishop, now made itself felt. Theologically a moderate man, but resolute to restore order in the discipline and worship of the Church, he was eminently fitted "by nature and by education, by the influence of his learning, the sobriety of his judgment, and the incorruptness of his private life[1]," to save the vessel he was called to pilot "from breaking on the rock of Mediæval doctrines, or else drifting far away into the whirlpool of licentiousness and unbelief[2]."

viii. In 1562 he submitted to Convocation a new body of Articles, and ultimately in 1563 a revised copy was sanctioned containing *thirty-eight Articles*, which, though it lacked the royal authority, was subscribed by both Houses of Convocation of the Province of Canterbury. In the year 1571 another revision was sanctioned, and the Articles were again subscribed by both Houses of Convocation, and received the sanction of both Houses of Parliament. The series so ratified and sanctioned were committed to the editorship of Bishop Jewell; and now, *thirty-nine in number*, appeared both in Latin and English, thus, in the case of any ambiguity, supplying a mode of comparing one version with the other. The shape and form now given to them they have retained ever since, and the Ratification added is still subjoined to them in the Prayer-Book.

[1] Hardwick (C.), *History of the Articles*, p. 115.

[2] *Ibid.* p. 115. "The Church," writes Parker, "is sore assaulted; but not so much of open enemies who can less hurt, as of pretended favourers and false lecturers, who, under cover of Reformation, seek the ruin and subversion both of learning and of religion." Archbishop M. Parker's *Correspondence*, p. 434.

PART II.

Running Commentary.

From this brief sketch of the History of the Articles we pass on to the Articles themselves. For practical purposes they may be most conveniently arranged in four groups:—

(*a*) Group I, from the first to the fifth, *relates to God as He has revealed Himself to us, and treats of the Mystery of the Trinity in Unity:*

(*b*) Group II, from the sixth to the eighth, *relates to the Rule of Faith:*

(*c*) Group III, from the ninth to the eighteenth, *concerns Men as Individuals:*

(*d*) Group IV, from the nineteenth to the end, *relates to Men as Members of a Christian Society.*

GROUP I.

Articles I—V.

The Trinity.

(I) *Article i.* treats of faith in the ever-blessed Trinity. It warns us against the errors of those who either (*a*) deny the existence of God, or (*b*) would limit His nature by imputing to Him human imperfections.

It affirms that (1) there is but One living and true God (Deut. vi. 4; Isai. xliv. 8; 1 Cor. viii. 6); (2) that He is everlasting, without body, parts, or passions, i.e. that in Him there is nothing material, or divisible, inchoate or incomplete, nothing by communication, nothing common to others; He is whole, and perfect, and simple; one in Himself in substance or essence (Jn. iv. 24); (3) that He is of infinite power, wisdom, and goodness (Ps. cxv. 3; cxlvii. 5; Matt. xix. 17); (4) that He is the Maker and Preserver of all things, both visible and

invisible (Gen. i. 1; Colos. i. 16, 17; Acts xvii. 28); (5) that in the Unity of the Godhead there are three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost (Gen. i. 26; Matt. xxviii. 19).

(II) *Article ii.* passes at once to "the Word or Son of God, which was made very man."

It was directed against the errors of those who denied that Christ was born of the Virgin Mary according to the flesh, and held that His Incarnation was in appearance only and not in reality and truth.

It treats of three distinct points :—

(i) *The Divine Nature of the Son of God*, setting forth His entire and perfect union with the Father as (*a*) the word of the Father (Jn. i. 1, 14; Heb. i. 1, 2); (*b*) begotten from everlasting of the Father (Jn. i. 14; iii. 16); (*c*) very, i.e. true, and Eternal God (Jn. i. 1, xx. 28; Phil. ii. 6; Heb. i. 8); and (*d*) of one substance or essence with the Father (Jn. x. 30; Col. ii. 9).

(ii) *His Incarnation*, setting forth His entire and perfect union with our nature, which (*a*) He took upon Him in the womb of the Blessed Virgin, of her substance (Matt. i. 18, Lk. i. 31) so that (*b*) two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided (Matt. i. 1; Jn. viii. 58; Rev. v. 13), whereof (*c*) is one Christ, very God and very Man.

(iii) *His Sufferings, Sacrifice, and Propitiation.* Having entered into an entire and perfect union with our nature, He therein truly suffered (Matt. iv. 2; Lk. xxii. 28; Jn. xi. 35), was crucified (Matt. xxvii. 35), died (Matt. xxvii. 50, 63), and was buried (Matt. xxvii. 60), (*a*) to reconcile His Father to us (Rom. v. 10; Col. i. 20, 21; Eph. ii. 16), and (*b*) to be a sacrifice, not only for original guilt (Rom. v. 15), but also for all actual sins of men (Jn. i. 29; 1 Pet. iii. 18; Col. i. 21).

(III) *Article iii.* treats of the descent of Christ into Hell, and assures us that as He died and was buried (Matt. xxvii. 61), so also it is to be believed that He went down into the place of departed spirits (Lk. xxiii. 43; Acts ii. 27—31; 1 Pet. iii. 18, 19), thus assuring us that there is no abyss which He in His infinite love has not sounded, that no "depth" can separate us from His love (Rom. viii. 39).

(IV) *Article iv.* is intended to refute the teaching of those who denied the reality of our Lord's resurrection, and distinctly affirms that (*a*) He truly rose again from death (Matt. xxviii. 6; Lk. xxiv. 3, 6), and (*b*) took again His Body, with flesh, bones, and all things appertaining to the perfection of man's nature (Jn. xx. 16, 27; xxi. 13; Lk. xxiv. 39, 40), and

(*c*) therewith ascended into Heaven, and there sitteth until He returns to judge all men at the Last Day (Lk. xxiv. 50, 51; Acts i. 9—11, ii. 36; Eph. i. 20; 1 Cor. iv. 5).

(V) *Article v.* refutes the errors of those who spoke of the Third Person in the Trinity as a creature, and denied His Divinity. Hence it affirms of the Holy Ghost, that (i) He is a Person (Matt. xxviii. 19; Rom. viii. 26; 1 Cor. ii. 11); that (ii) He proceedeth from the Father and the Son (Matt. x. 20; Gal. iv. 6; Jn. xiv. 26); that (iii) He is of one substance, majesty, and glory with the Father and the Son (2 Cor. iii. 17); that (iv) He is very, i.e. true, and eternal God (Acts v. 3; 1 Cor. vi. 19; 2 Cor. xiii. 14).

GROUP II.

Articles VI—VIII.

The Rule of Faith.

Having thus treated of the Revelation of Himself, which God has been pleased to make to us, the Articles proceed to treat of *the Rule of Faith.*

And first they deal with *Holy Scripture*, to which two Articles relate, the Sixth and the Seventh:

(I) *Article vi.* refutes the errors of those who (i) held Tradition to be of co-ordinate authority with Holy Scripture, or (ii) denied the validity of any revelation through the written Word.

> (i) It asserts that Holy Scripture "containeth all things necessary to salvation (Deut. iv. 2; Rev. xxii. 18, 19), so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation" (Ps. xix. 7; Is. viii. 20; Mk. vii. 13; Tit. i. 14).
>
> (ii) It then gives a list of the Canonical Books of the Old Testament, and stamps as Canonical "all the Books of the New Testament as they are commonly received."
>
> (iii) It affirms that "the Apocrypha" may be read "for example of life and instruction of manners," but not for "the establishment of any doctrine."

(II) It thus vindicates for the Scriptures the glorious prerogative of authoritatively setting forth, sufficiently for all purposes of salvation, "the gradual revelation of the Eternal God, and of the relation between God and man." But they would lose this value if, as many taught at the era of the

Reformation, the Old Testament "was contrary to the New," and might be utterly rejected as "a boke nothing necessary to the Christians which live under the Gospel."

(III) This point *Article vii.* takes up, and asserts

(i) That the Old Testament is not contrary to the New, for both in the Old Testament and the New everlasting life is offered to mankind only by Christ (Exod. xxv. 40; Lk. xxiv. 44; Heb. viii. 5; ix. 23).

(ii) That they are not to be heard[1] who "feign," or falsely assert, that the old fathers did only look for transitory promises (Ps. xlix. 14; Heb. xi. 13).

(iii) It declares that though the Mosaic Law, so far as Rites and Ceremonies are concerned, does not bind Christian men, and though its civil precepts are not of necessity to be received in any commonwealth, yet no Christian man whatsoever is free from obedience to the Commandments which are called moral, being in fact a part of the Law given by God to man, which is itself unchangeable—as unchangeable as He who gave it (Matt. v. 17, 18, xix. 17—19; Rom. iii. 31).

(IV) *Article viii.* But though "the fundamentals of religion are comprehended in the whole body and canon of the Bible," this is not all. There are the three Creeds, (1) the Nicene, (2) that commonly called by the name of Athanasius, and (3) the Apostles' Creed. These the *Eighth Article* affirms are "thoroughly to be received and believed," not because they are above Scripture, but because they may be proved "by most certain warrants of Holy Scripture," and derive their doctrinal authority wholly from it, expressing the great result of its progressive teaching respecting the infinite and eternal nature and unity of God.

GROUP III.

Articles IX—XVIII.

Concerning Men as Individuals.

(I) *Article ix.* The next series of Articles commences with the *Ninth*, on Original or Birth Sin, and is directed against those who, like the Pelagians in the 5th century and the Anabaptists at the time of the Reformation, sought to modify and explain away the evil which is in us, and held that the kind and generous acts which we see in men may be referred to something good in the nature which we receive from Adam. Against

[1] Latin, male sentiunt = their opinion is wrong.

this the Ninth Article warns us, and, almost in the words of S. Paul, when he says "in me, that is in my flesh, *dwelleth no good thing*" (Rom. vii. 18), asserts,

(i) That Original Sin does not stand or consist in the following or imitation (Latin, *imitatione*) of Adam, but is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam (Rom. v. 12; 1 Cor. ii. 14; Eph. ii. 3);

(ii) That in consequence of this taint inherited by birth, man is very far gone (*quam longissimè distet*) from original righteousness, and is "of his own nature inclined to evil," so that the flesh lusteth always contrary to the Spirit (Gen. vi. 5; Rom. vii. 17, 23; Gal. v. 17);

(iii) That this taint in every person born into the world deserveth God's wrath and condemnation (Rom. v. 16; Eph. ii. 3);

(iv) That its infection remains even in those who are baptized and regenerated (Rom. vii. 15—18; 1 Jn. i. 8), and although there is no condemnation to them that believe and are baptized, yet lust or concupiscence has the nature of sin (Mk. xvi. 16; Rom. vii. 7; Col. iii. 5).

(II) *Article x.* The next Article, the *Tenth*, asserts as one of the results of the Fall,

(i) That man cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God (John vi. 44, 65; Rom. viii. 26; Eph. ii. 8);

(ii) That the grace of God is absolutely necessary to enable him to do this (Jer. xxxi. 8; Rom. x. 20);

(iii) That this grace acts in two ways; (1) it is a preventing grace, going before us and giving us a good will (John xv. 5; Acts xvi. 14; Phil. ii. 13); (2) it is a co-operating grace, for it works in us and with us, when we have that good will (Lk. xxii. 32; 1 Cor. xv. 10; Heb. xii. 15).

(III) *Article xi.* follows naturally after the Tenth. If we cannot turn ourselves by our own natural strength, if we have "no power to do works pleasant and acceptable to God," how are we "justified," how are we "accounted righteous" in His sight? This question is now answered, first negatively, and then positively. (i) We are not accounted righteous "for our works or deservings" (Gal. ii. 16; Rom. iii. 23—25), but (ii) "only for the merit of our Lord and Saviour Jesus Christ" (Eph. ii. 8, 9; Phil. iii. 9). By His perfect innocence (1 Pet. ii. 22), by His perfect obedience to the Law of Moses (Matt. iii. 15; John iv. 34), by His immaculate sacrifice of Himself upon the Altar of His Cross He did that for us which we could not do in and for ourselves. His merits are the sole meritorious cause of our salvation, and we lay hold on Him as our Saviour by faith, which is the instrumental cause. At the root of our justification lies our

faith. God looks upon us as righteous in Christ, and believing in Him, Who has died and risen for us, we renounce all confidence in ourselves, and rest entirely in Him, in whom the Father beholds our Humanity perfected. This doctrine, the Article affirms, is at once wholesome and very full of comfort[1].

(IV) *Article xii.* But if we are justified by faith only, does this do away with the necessity of "good works?" This was affirmed to be the case by the Antinomians at the time of the Reformation, but is expressly denied in the Twelfth Article. The will of God requires all Christian believers to walk in good works, and they follow after justification as its natural consequence (Rom. viii. 4; Eph. ii. 10). But (i) though they spring from the grace and Spirit of God, and from a true and lively faith in Him, from whom all good comes (Rom. vi.; 1 John v. 4), though (ii) they cannot put away sin and endure the severity of God's judgment (Ps. cxxx. 3; cxliii. 2; Rom. iii. 20), yet still (iii) in Christ they are pleasing to God (Rom. xii. 1; Eph. ii. 10), and by them "a lively faith may be as evidently known as a tree discerned by the fruit" (Ps. i. 3; Matt. xii. 33; John xv. 1, 2).

(V) *Article xiii.* But if this is so, what are we to say of works done before Christ died for men's sins and shed forth His Spirit, the Comforter (Rom. viii. 9)? What are we to think of good deeds done by men who are not Christians, even in name? Can we say with the old School Authors[2] that men can do certain acts, which though they are not actually good, and do not actually proceed from God, yet have such a measure of goodness in them that they *attract* God's grace to them, and "deserve grace of congruity?[3]" This the Thirteenth Article denies. "The Grace of Christ," it affirms, and "the Inspiration of His Spirit" is and must be the ultimate spring of every good act. He is "the Word of the Father, begotten from everlasting of the Father." In Him "was Life, and the Life was the Light of men" (John i. 4, 5), not only during the short period He went about on earth, but "from the beginning," long before men knew Him. Whatever virtue, therefore, there was in ancient times or is now amongst men, flowed not from any natural power of their own, but from Him, through Whom, even before He had taken flesh, "everlasting life

[1] The Homily referred to in the Article is supposed to be the third of the First Book of Homilies, entitled "Of the Salvation of all Mankind," though the subject is touched upon in the two following Homilies, "Of the True and Lively Faith," and "Of Good Works."

[2] A class of writers in the Latin Church between the twelfth and fourteenth centuries, who attempted to define philosophically points not defined by God in Holy Scripture. The sects of heathen philosophers in ancient times were called *Schools*. Hence these writers, as Christian philosophers, were called "*School Authors*."

[3] "Grace of congruity," *i.e.* of meetness or fitness. A work which, though it does not strictly deserve a reward, yet has a certain fitness to receive it, not of right, but of the liberality of the donor, is one which was said to deserve "grace of congruity."

was offered to mankind," and without Whom "we can do nothing" (John xv. 5).

(VI) *Article xiv.* The next Article treats of the Scholastic notion of "Works of Supererogation[1]." According to this doctrine the regenerate man may not only keep perfectly the commandments of God, so as to do all that is actually enjoined on him, but he may be so full of the grace of God as even to do more than God's Law enjoins. These good works which are not commanded, but only counselled by Christ (Matt. xix. 16—21), are "opera supererogationis," or works of supererogation. This the Fourteenth Article affirms "cannot be taught without arrogancy." For it is as much as to assert that the regenerate man even perfectly fulfils the Law of God, and to teach that men can render unto God not only as much as they are bound to do, but more. This contradicts Christ's own words, "*When ye have done all the things that are commanded you, say, We are unprofitable servants*" (Luke xvii. 10, and comp. Jas. iii. 2; 1 John i. 8).

(VII) *Article xv.* The Fifteenth Article is intimately connected with that which goes before it. The idea of "works of supererogation" arose in a great measure out of the admiration of the early Church for martyrdom and various kinds of ascetic observance. Men, truly holy men, were raised by their followers to such a height, that the same language was applied to them which Scripture applies to Christ. It was very necessary, therefore, to remind men, as this Article does, of His incomparable perfections:—

(i) He in the truth of our nature was made like unto us in all things (Matt. i. 20; Lk. i. 35), sin only excepted; from which He was clearly (i.e. wholly, entirely[2]) void, both in His flesh and in His spirit (Acts iii. 14; Heb. vii. 26—28):

(ii) He came to be "the Lamb without spot" (Jn. i. 29), Who, by the sacrifice of Himself once made, should take away the sins of the world (Heb. ix. 14, 26; Jn. i. 29), and, as S. John saith, "sin was not in Him" (1 Jn. iii. 5; 1 Pet. ii. 22; 2 Cor. v. 21):

(iii) But all we the rest, although baptized and born again in Christ (Jn. iii. 3, 5), yet offend in many things (Jas. iii. 2; 1 Tim. i. 15; 1 Jn. i. 10), and "if we say we have no sin, we deceive ourselves, and the truth is not in us."

(VIII) *Article xvi.* But if He alone is without spot, and we are only pure as we partake of His purity, what is to be said

[1] *Erogare* meant, in Latin, to pay money from the public treasury. *Supererogare* meant to pay more money than was demanded. Comp. the Greek προσδαπανῶν = *supererogaveris* Vulg. in Luke x. 35.

[2] Observe the Latin, a quo *prorsus* erat immunis = 'wholly,' 'entirely.'

of those, who after being admitted into covenant with Him by Baptism, and made members of His Body, commit deadly sin? Are we to believe, as some did in the Primitive Church and as the Anabaptists taught at the time of the Reformation[1], that "all hope of pardon is taken away from those, who, after having received the Holy Ghost, fall into sin"? Are we to hold, as was held by the same teachers, that a man "who is reconciled to God, is without sin, that he is free from all stain of concupiscence, and that nothing of the old Adam remains in his nature, and he can no more sin as long as he lives"? The Sixteenth Article replies to both questions in a decided negative.

(i) Not every deadly[2] sin, it affirms, willingly[3] committed after Baptism is sin against the Holy Ghost, and unpardonable (Matt. xii. 32):

(ii) The grant of repentance is not to be denied to such as fall into sin after Baptism, any more than it was by S. Peter to Simon Magus (Acts viii. 22, 23), and by S. Paul to the baptized member of the Corinthian Church who had committed incest (1 Cor. v. 5; 2 Cor. ii. 10):

(iii) After we have received the Holy Ghost, we may depart from grace[4] given, and fall into sin as David (2 Sam. xii. 13), as S. Peter (Lk. xxii. 57—62), as Demas did (2 Tim. iv. 10), and "by the grace of God we may arise again and amend our lives."

(IX) *Article xvii.* The idea that man could never fall from grace once given was chiefly held by those who wished to push their belief in the irrespective and immutable decrees of God to its utmost extent, and thus it is natural to find the next Article treating of the subject of Predestination. On this mysterious subject it expresses itself in language of studious moderation, and holds fast by the very words of Holy Scripture (Eph. i., Rom. viii.):—

(i) It defines Predestination as a fact in the Divine mind, and teaches us to refer all deliverance from curse and damnation to the everlasting purpose of God, and to His secret counsels. *He* calls men by His Spirit (Rom. viii. 28, 30; 2 Tim. i. 9); *His* grace (Rom. xi. 5) leads them to obey His calling (Jn. x. 27; Rom. vi. 17; 1 Pet. i. 2); *He* justifies them freely (Rom. iii. 24) and adopts them as His sons

[1] See Hooper's *Letter to Bullinger*, respecting the Anabaptists of Essex and Kent, Hardwick, *Articles*, p. 83 and notes.

[2] *Peccatum mortale*. Comp. the expression "deadly sin" in the Litany, and 1 John v. 16.

[3] *Voluntarie perpetratum, i. e.* not through weakness, but with the full assent of the will.

[4] Comp. (i) the Parable of the Sower (Matt. xiii. 3—23); (ii) the Parable of the Vine and the Branches (John xv. 1—10), (iii) the warnings against falling away (Rom. xi. 20, 21; 1 Cor. xvi. 13; 1 Thess. v. 19).

(Rom. viii. 15, 16) to be conformed to the image of His only-begotten Son (Rom. viii. 29); *He* makes them to do good works (Eph. ii. 10); *He* brings them to everlasting felicity (Mtt. xxv. 34; Rom. viii. 30):

(ii) Having done its duty to Scripture by stating the doctrine almost in its own words, the Article proceeds to guard men against its abuse:—

(*a*) Some, and who these are is carefully specified, it tends to comfort, to establish in the faith, to enkindle with an ardour of love (Rom. viii. 33—35; 1 John iv. 19):

(*b*) Others, curious[1] and carnal[2] persons, it tempts either to desperation, or to wretchlessness[3], i.e., careless indifference of most unclean living (Jer. xviii. 12; 2 Cor. ii. 16):

(iii) The Article concludes with two important Canons for the interpretation of Holy Writ:—

(*a*) We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture;

(*b*) In our doings the will of God is to be followed, which we have expressly declared unto us in the Word of God:

Now it is expressly declared to us that the will of God is that "*all men should be saved and come unto the knowledge of the truth*" (1 Tim. ii. 4), that "*the Gospel shall be preached to every creature*" (Mk. xvi. 15; 2 Pet. iii. 9). This is the will, which we are to set forth *generally*, to all men without distinction; this is the will which we are to follow in our doings; and to it, perfect, holy, and unchangeable, we are to trust ourselves and the universe, leaving to God Himself the connection between His foreknowledge and His eternal decrees with regard to men, as "among the secret things" which belong to Him (Deut. xxix. 29).

(X) *Article xviii.* But if all deliverance, all everlasting salvation, is to be referred to the secret counsel of God, as wrought out by the infinite sacrifice of His Blessed Son, can they be right who hold "that if men be only sincere in follow-

[1] Curious = *inquisitive persons*, who can never leave mysterious doctrines in their mystery, or believe that our finite intellects are permitted to grasp only part of the great plan of Infinite Wisdom.

[2] Carnal persons (*carnalibus*), ruled by their senses, not by God's law.

[3] Wretchlessness. Comp. Latin "perniciosa impurissimæ vitæ *securitatem*." Securitas from sine = "without," and cura = "care," denotes "freedom from care," "unconcern." Comp. Cic. *Tusc.* v. 15. Wretchlessness is an antiquated form of the word *recklessness*. Comp. Shakespeare, *Measure for Measure*, iv. 2, "As a drunken sleep, careless, *wreaklesse*, and fearlesse of what's past, present, or to come." See also Coriolanus iii. 1; 3 Henry VI. v. 6.

ing out their own systems, their deliberate rejection of the Saviour of the world will prove no obstacle to their salvation[1]?" Such a notion the Eighteenth Article solemnly denounces.

(i) No man can owe his salvation "to the law or sect which he professeth" (John iii. 18, 19; xii. 48; Mark xvi. 16).

(ii) His ultimate salvation must be due not to the teaching of his sect, or to his framing his life to the law of nature (Rom. iii. 9, 23; ix. 31, 32); but

(iii) To that Redeemer of the Universe, Who (*a*) tasted death for every man, (*b*) is the propitiation for the sins of the whole world, (*c*) is the Head of the whole family in heaven and earth (Col. i. 18), and beside Whom Holy Scripture doth set out no other Name "whereby men must be saved" (Acts iv. 12; x. 43; Jn. iii. 36; 1 Cor. iii. 11).

GROUP IV.

Articles XIX.—XXXIX.

Concerning Men as Members of a Christian Society.

The transition from the Third to the Fourth Group of the Articles is a natural one. After declaring that our everlasting salvation is to be referred to the secret purpose of God, and that He has revealed only One Person in Whom this salvation is to be attained, we are led on to think of the Church, into which it is God's will that man should be brought, and which He has appointed "as the earthly home of those who embrace the Gospel and would be saved."

(I) *Article xix.* consists of two parts:—

(i) It defines the visible Church. For this purpose it goes back to the earliest conception of it. We are reminded "not to lose ourselves in thoughts of its grandeur and extension; we can understand the principle of it in the smallest circle." The visible Church of Christ in contrast to the invisible Church, which is triumphant in heaven (Eph. v. 26, 27; Heb. xii. 22), "is a congregation of faithful men" or believers (1 Cor. i. 2; Col. i. 2), in which (i) "the pure word of God is preached," and this we may conclude is done wherever the main doctrines of the Gospel as contained in the Creeds of the Church are preserved and taught; and in which (ii) the Sacraments are "duly[2]

[1] "A Way of the Anabaptists." See Hardwick (C.), *History of the Articles*, p. 101.

[2] *Recte*, *i.e.* when all the conditions to a valid Sacrament are duly observed.

ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The Sacraments ordained by Christ were Baptism (Matt. xxviii. 19) and the Holy Eucharist (Matt. xxvi. 26—30). These were celebrated by His Apostles, and received by His disciples, as completely as Circumcision and the Passover in the old Dispensation by the Jews (Gen. xvii. 14; Exod. xii. 15).

(ii) The Article then proceeds to deny the plea urged in many quarters with respect to the infallibility of the Church of Rome. But it does not bring a charge of error against her without bringing it first against three of the earliest Churches of the East. It affirms that (i) as the Church of Jerusalem, the mother church of Christendom; (ii) of Alexandria, in which some of the greatest of the Fathers flourished, and (iii) of Antioch, in which the disciples were first called Christians; so also the Church of Rome hath erred, "not only in manner of living, but also in matters of faith." The Article does this only in self-defence. The Church of Rome has represented that infallibility belongs to the nature of a Church, and that this infallibility dwells in the Pope, but we find no trace of this in Holy Scripture; and say that infallibility so far as it has been granted to, and is possessed by, the Church, has been granted to the Church as a whole, and not to the Church of Rome, or Alexandria, or any other one country or place.

(II) *Article xx.* The next Article, assuming that the Church is the Church of God and that He is its highest legislator, has a twofold object; (i) to discountenance the waywardness of those who, in their zeal against some ceremonies retained at the Reformation, denied the authority of the Church to decree rites and ceremonies at all, and (ii) to repress the extravagant notions of Church authority held by the Mediæval party. The Article therefore lays it down, (i) that the Church has power to fix the rites and ceremonies which are fitting for the worship of its members; (ii) that she may decide when controversies arise between its members about points of faith; but (iii) it affirms that this power is limited by the written Word, contrary to which the Church may not ordain anything (1 Peter iv. 11), neither may it so expound one place of Holy Scripture that it be contrary to another (1 Cor. ii. 13; Rom. xii. 6; 2 Peter i. 20; and (iv) it concludes that the function of the Church is to be "a witness and keeper" of Holy Writ, and the limitation of its powers is involved in the idea of its being under the real government of a Divine Head (Rom. iii. 2; Gal. i. 8; 2 Tim. i. 13; iv. 2; Rev. xxii. 19).

Thus the authority of the Church in matters of faith is defined to be not a supreme and independent authority, but ministerial and declaratory; and while it is her duty to see that Holy

Scripture be not added to or destroyed, neglected or unused, she has no power to add to or alter Holy Scripture.

(III) *Article xxi.* Having laid down that this power belongs to every national Church, the next Article proceeds to vindicate the right of the civil power to call together General Councils. Amongst the Jews questions of importance and difficulty were referred to the Sanhedrin (Numbers xi. 16; 1 Chron. xiii. 1—3), and in the Christian Church Councils were held at an early period to settle the Creeds and decree rites and ceremonies. Such Councils while the Roman Empire lasted were summoned by the Emperor, whose authority being universally recognised, enabled him to call them together and secure attendance at them. But when the Roman Empire was divided and Europe was portioned into powerful kingdoms, each with its own sovereign and its own language, the question arose who could call a General Council? The right was claimed exclusively by the Bishop of Rome, and this right the Article denies. It asserts (i) that Councils cannot be called without the commandment of princes; and (ii) that whereas they consist of men, they may err and have erred, even in things pertaining to God. The allusion here is specially to Councils that pass for such in the Western Church but are denied by the Eastern. And, whereas the first four great Councils put forth their decisions as the interpretations of the Word of God, so no Council has strength or authority to ordain anything as necessary to salvation unless it can be proved to be taken out of Holy Scripture (Isaiah viii. 20; John xvii. 17; Rev. xxii. 18).

(IV) *Article xxii.* is entitled "Of Purgatory." It is intended to condemn the Scholastic and Tridentine errors concerning Purgatory, pardons or indulgences, worshipping and adoration, as well of images as of relics, and also the Invocation of Saints. It affirms that the Romish doctrine (*doctrina Romanensium*) on these points is a "fond" and foolish thing, "vainly invented," and grounded upon no warranty of Scripture, but "rather repugnant to the Word of God," which sets forth one actual Mediator between God and man, Whose union with the Father makes Him the all-sufficient intercessor, and Who has gone within the veil, "having obtained eternal redemption for us" (Heb. ix. 12).

(V) *Article xxiii.* After the Articles concerning the Church comes most naturally the next concerning the Ministry. The Twenty-third Article contains two parts: (i) It affirms that no man may assume the office of the Ministry without a lawful call and mission (1 Cor. iv. 1, xii. 29), and (ii) it asserts that such calling and mission can only be given by those who have public authority in the Church to call and to send (John xx. 21; Acts vi. 6; 1 Tim. iv. 14, v. 22; Tit. i. 5).

(VI) *Article xxiv.* But if the Ministers must thus be chosen

with care and duly authorised for their work, in what language are they to offer public prayer in the Church and minister the Sacraments? The Roman Church considered the Latin tongue as the only proper vehicle of worship, even after the languages of the different countries of Europe had been organised. Such a custom the Article condemns as a defiance of God's purpose and the custom of the Primitive Church. In the Primitive Church prayers were offered up in the vernacular tongue, the Liturgies were translated into the languages of the early nations converted to Christianity, and the Sacred Scriptures were at an early period rendered into various dialects. For this principle the Article contends, and vindicates for the nation and its poorest members the right to a common Prayer in a tongue "understanded of the people" in accordance with Apostolic (1 Cor. xiv. 14—17) and primitive custom.

(VII) *Article xxv.* From the Ministers of the Church and the language in which they are to celebrate the Service of the Church, we naturally pass to the Sacraments, the administration of which forms a special part of their office. The Twenty-fifth Article, therefore, is concerned with the Sacraments; and first, treating solely of those ordained by Christ, it lays down (*a*) what they are not, and (*b*) what they are. (*a*) They are not only badges or tokens of Christian men's profession, but (*b*) they are "certain sure witnesses and effectual signs of grace and of God's goodwill towards us" (1 Cor. x. 16; Rom. vi. 3—5; 1 Pet. iii. 21). Then in regard to their efficacy the Article affirms that by them God (1) works invisibly in us, and (2) doth not only quicken, but (3) "also strengthen and confirm our faith in Him" (John iii. 8, vi. 63; 1 Pet. iii. 21; 1 Cor. xii. 13).

(ii) From this definition of their nature the Article passes to the number of the Sacraments ordained by Christ our Lord. These it affirms to be two, that is to say, Baptism (Matt. xxviii. 19) and the Supper of the Lord (1 Cor. xi. 23—25). These two the Article calls "Sacraments of the Gospel," being, as the Catechism says, "generally necessary to salvation." The word "Sacrament" has been understood in a wider and a stricter sense; and in a wider sense the Article does not deny the five rites of Confirmation, Penance, Orders, Matrimony and Extreme Unction to be Sacraments. But it denies them to be Sacraments in the same sense in which Baptism and the Lord's Supper are Sacraments, i.e. *Sacraments of the Gospel*, "with a visible sign or ceremony ordained of God."

(iii) Then as regards the proper use of Sacraments, the Article affirms that they are not to be gazed upon, or carried about, alluding to the elevation and procession of the Host in the Roman Church, but to be "duly used."

(iv) The last question treated of is the worthy reception of the Sacraments, and it is asserted that in such only as worthily

receive them have they a wholesome effect or operation, while they that receive them unworthily purchase to themselves judgment or temporal punishment (1 Cor. xi. 27—30).

(VIII) *Article xxvi.* If the Sacraments thus are not only badges or tokens of Christian men's profession, but actual channels of grace, we need, it has been well said, the comfort and the warning of the Twenty-sixth Article, which declares that the unworthiness of Ministers does not hinder the effect of them :—

(*a*) *The Comfort.* For it would indeed be an overwhelming thought if this were so. And yet from the earliest period in the history of the Church there has been a tendency to ascribe the efficacy of the Sacraments to the character of him who administers them, and at the great revival of mental thought in the Middle Ages the exceeding corruption in the lives of ecclesiastics reproduced the notion again and again. This idea our Article condemns. It lays down that (1) Sacraments "be effectual because of Christ's institution and promise" (1 Cor. iii. 6, 7); that (2) the clergy do not "minister in their own name, but in Christ's name" (Acts iii. 12; 2 Cor. iv. 5, v. 20); (3) that the effect of His ordinance is not taken away nor the grace of God's gifts diminished by the wickedness of the celebrant from such as by faith and rightly do receive the same (Phil. i. 15, 18).

(*b*) *The Warning.* At the same time the Article brings out prominently the admonition that though Sacraments preserve a testimony for God's good will and grace, which the evil lives of those who celebrate them cannot set aside, yet it "appertaineth to the discipline of the Church that enquiry be made of evil ministers" with a view to their accusation and punishment (1 Tim. v. 19, 20; Gal. v. 10, 12).

(IX) *Article xxvii.* The Articles now proceed to speak of the separate Sacraments. And first of Baptism, we are told (*a*) what it is not, and (*b*) what it is. (*a*) *It is not* merely a mark of difference "whereby Christian men are discerned or distinguished from others that be not christened." *It is* (*b*) something infinitely higher than this, and the gifts bestowed are classed under four heads:—(i) Baptism is "a sign of regeneration or new birth, whereby, as by an instrument (*tanquam per instrumentum*) they that receive Baptism rightly are grafted into the Church", "which is the blessed company of all faithful people," and which is termed sometimes *the Body of Christ* (Rom. xii. 4, 5; 1 Cor. xii. 12—27; Eph. v. 29, 30); sometimes *the family or household of God* (Eph. ii. 19, iii. 15; Gal. vi. 10); (ii) "The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed" (1 Cor. xii. 13; Gal. iii. 27); (iii) "faith is confirmed," and whereas God's prevenient grace brings men to faith and Baptism, by our incorporation in Baptism with Christ faith is increased and strengthened (Acts ii. 41, 42; Heb. x. 22), and (iv) grace also

is increased by virtue of the invocation of the Divine Name (*vi divinæ invocationis*).

The Article then speaks on the subject of Infant Baptism, and affirms that it is "in any wise," *i. e.* most certainly (*omnino*), to be retained in the Church, and it grounds this retention on the dogmatic fact, that it is most congruous with the institution of Christ, just what we should expect from the law of benediction, supernatural power, and unmerited grace, which the Gospel emphatically exhibits, and which makes us not doubt but earnestly believe that our Heavenly Father will embrace little children "with the arms of His mercy, will give unto them the blessing of eternal life, and make them partakers of His everlasting Kingdom" (Jn. iii. 5; Mk. x. 14; 1 Cor. vii. 14).

(X) *Article xxviii.* The mystery of the Sacrament of the Lord's Supper is the subject of the next Article. Like the preceding it begins by negativing the low conceptions of the Sacrament entertained by some. (i) *It is not* merely "a sign of the love that Christians ought to have among themselves one to another," as Zwingli taught, maintaining that it was no more than a "signum" or "tessera," a sign of communion between man and man; but (ii) *it is* (*a*) a Sacrament of our redemption by Christ's death (Matt. xxvi. 26—28; Lk. xxii. 19, 20); and (*b*) the effect of it is that "to such as rightly[1], worthily[2], and with faith[3] receive it, the bread which we break is a partaking of the Body of Christ," and "likewise the Cup of Blessing is a partaking of the Blood of Christ" (Jn. vi. 48—55; 1 Cor. x. 16).

(iii) Having thus defined generally the nature of this Sacrament, the Article proceeds to deal with the theory of "transubstantiation," or the destruction afterconsecration of the material substance, of which "the creatures" of Bread and Wine are composed. Respecting this theory it affirms that it (1) is repugnant to the plain words of Scripture (1 Cor. xi. 26; Acts iii. 21); (2) overthroweth the nature of a Sacrament, which requires that there must be "the outward part or form" as well as "the inward part" or "thing signified," while the destruction of the "signum" by consecration would do away with this outward part, so that "the visible sign of that which is invisible" would have no real existence; and (3) hath given occasion to many superstitions.

(iv) But while a particular theory of transubstantiation is thus denied, the true nature of the Sacrament is vindicated from

[1] *Ritè*, *i. e.* all the Church requires in the way of previous preparation must have been gone through, self-examination, and confession of sin.

[2] *Dignè*, this applies to the inward disposition of the heart, true contrition, sorrow and repentance. Comp. the Catechism.

[3] *Cum fide*, or as is expressed (i) in the Exhortation to the Communion Service, "a lively and steadfast faith in Christ our Saviour;" and (ii) in the Catechism, "a lively faith in God's mercy through Christ."

opposite perversions, and it is declared that the Body of Christ is given, taken, and received in the Supper, only in a heavenly and spiritual manner[1], *i.e.* in "a way that transcends the senses, in the order of grace, and not in the order of nature."

(v) The Article concludes with the assertion that the Sacrament of "the Lord's Supper" (*Sacramentum Eucharistiæ*), was not by Christ's ordinance reserved, carried about, lifted up, or worshipped. These practices form no part of Christ's institution. Their omission leaves the whole of His institution untouched, and they cannot be traced back to Apostolic times.

(XI) *The xxixth Article* is intended to refute the Mediæval doctrine that in consequence of the transubstantiation of the Bread and Wine, *the body of Christ being given to all communicants*, they receive the full benefit of the Sacrament by the mere administration, or *ex opere operato*.

It affirms that "the wicked and such as be void of a lively faith, though they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ," and thus receive the *res Sacramenti* (Jn. xiii. 26, 27), yet "in no wise are they partakers of Christ, but rather to their condemnation, do they eat and drink the sign or Sacrament of so great a thing." *In all cases it affirms there is a reception of the Sacrament of the Body and of the Blood of Christ*, but to the good only is there a profitable reception (1 Cor. x. 21, xi. 29).

(XII) *The xxxth Article* vindicates for the laity a right to communion in both kinds, to the Cup as well as to the Bread. In the age before the Reformation there had been a terrible war in Bohemia on this subject, and the people felt they had been robbed of a pledge of His Redemption which Christ meant for all. That the Cup was intended for all the Article distinctly asserts, as was indeed the practice of the Church for twelve centuries; as the writings of all the Fathers as well as all ancient Liturgies attest; as was the intention of the original institution (Mtt. xxvi. 27); and as St Paul clearly understood to be the custom with all the Corinthian Christians (1 Cor. xi. 26).

(XIII) *Article xxxi.* All these Articles have been leading up to the Thirty-first, which asserts that the Sacraments have no value in themselves independently of and apart from "that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," which "the offering of Christ once made" (Heb. ix. 26; 1 Jn. ii. 1, 2; iv. 10—12). (i) This the Article affirms took place once for all, and there is none other satisfaction for sins, but that alone (Heb. x. 14, 26; 2 Cor. v. 19). (ii) It then protests against the doctrine that this Sacrifice

[1] In a letter from Guest, who added this paragraph, to Cecil, Dec. 22, 1556, he says that he never intended the word "only" to "exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receavinge thereof."

can be repeated in the Eucharist, so that "the Sacrifice of Masses" is in every respect equal to that of Christ upon the Cross, and in fact a reiteration and continuation of it, in such wise that the priest can offer Christ for the quick and dead with a propitiatory effect, "to have remission of pain or guilt." This it affirms to be a "blasphemous fable and dangerous deceit."

(XIV) *Article xxxii.* It seems a somewhat sudden transition to pass on from this Article to one on "the Marriage of Priests." But it is not really sudden. The idea that the priest could offer Masses, which shall procure remission of pain or guilt, fostered and sustained the notion that he is bound to be different from other men, and ought to regard family ties as incompatible with the holiness required of him. For the vindication, therefore, of primitive and Catholic teaching no less than the welfare of the soul, it was necessary to lay down that it is lawful for the clergy "as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godliness," and that "Bishops, Priests, and Deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage." (Matt. viii. 14; 1 Tim. iii. 2, 12; Tit. i. 6.)

(XV) *The xxxiiird Article* relates to the internal discipline of the Church, a point which excited vehement disputation in the sixteenth century. It affirms (i) that those who by open denunciation of the Church are excommunicated from it ought to be regarded by the whole body of the faithful as utterly beyond its pale (S. Matt. xviii. 16, 17; 1 Cor. v. 3—5); and (ii) that he is to be so regarded until he be openly reconciled by penance, and received into the Church by a judge that hath authority so to do (2 Cor. ii. 5—11; 1 Tim. v. 19—21; Titus iii. 10, 11).

(XVI) *The xxxivth Article* asserts the right of particular Churches to retain or adopt in things indifferent, local or peculiar usages. It affirms that traditions and ceremonies need not necessarily be in one and all places alike, for the Apostolic rule in this matter left great liberty and great latitude; and in early times the right of particular Churches to certain degrees of independence was fully recognised (1 Cor. xiv. 40). But while acknowledging this, the Article denies that private persons are justified in wantonly breaking or neglecting the traditions of the Church to which they belong, for this is to cut at the roots of a Christian society, and indeed of society altogether. (Rom. xiv. 13, 17—19; 1 Cor. xi. 16; 1 Thess. v. 14; 1 Peter ii. 13.)

(XVII) *The xxxvth Article* treats of the Homilies which arose out of the circumstances of the times in the sixteenth century. In many parishes the clergy were not licensed to preach and were very illiterate, hence the need for popular discourses to meet the emergencies, and to avoid the extremes into which preachers were wont to run either on the side of Mediævalism or of Puritanism. The First Book of Homilies was published in the reign of

King Edward VI., 1547. The second in that of Elizabeth, c. 1563, and was chiefly written by Bp. Jewell. The former is the more valuable, and the kind of assent which we are here called to give to them is general and not specific, and we approve of them simply as a body of sound discourses well adapted to the times in which they were composed.

(XVIII) *The xxxvith Article* treats of the Consecration of Bishops and Priests, and is designed to meet objections to the Anglican Ordinal on the ground that (i) it lacks some essential ceremonies, and (ii) contains some superstitious forms and expressions.

The first objection came from the Mediæval party, who desired as essential (*a*) The chrism; (*b*) The delivery of the sacred vessels; (*c*) The bestowal of the power of sacrificing.

But these forms, though adding to outward pomp and dignity, are not essential to the validity of Orders, are required by no Father, by no Council, by no ancient author; and if the Anglican rite be rejected for its simplicity, the consecrations of the first thousand years of Christianity fall with it.

(ii) The second objection comes from a very different source, viz., from the Puritans, who objected to the words "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." This power they affirmed was miraculous and confined to the Apostles, and the claim to it now is superstitious and ungodly. But the power of the keys is a part of the Church's birthright, and the gift of the Holy Ghost was needful not for the first age only of the Church but for all ages. (John xx. 22; 1 Tim. iv. 14; 2 Tim. i. 6.) The retention therefore of these words in the Anglican Ordinal is justified by primitive usage, and thus as it lacks nothing essential, so does it not contain anything "that is of itself superstitious and ungodly."

(XIX) *The xxxviith Article* treats "of the Civil Magistrates" and was designed to refute the tenets (i) of those who impugned the jurisdiction of the civil magistrates and the lawfulness of war, and (ii) of those who asserted the supremacy of the Pope. The Article therefore commences with the assertion that the final coercive power in the realm of England and her other dominions rests in the hands of the Queen's majesty, and is not subject to any *foreign* jurisdiction. The royal supremacy here vindicated is clearly defined as extending neither to the ministering (i) of God's Word, nor (ii) of the Sacraments, but simply to that coercive power which alike in the Old and New Testament is placed in the hands of Princes. (1 Kings xiii. 4; 2 Chron. xxvi. 16—21.) This done, the Article proceeds to lay down three things: (i) that the Bishop of Rome hath no jurisdiction in this realm; (ii) that no foreign jurisdiction can interfere with the authority of the *national* sovereign, who may inflict capital

punishment on Christian men for heinous and grievous offences; (Gen. ix. 6; Ex. xxi. 12, 15, 16; Rom. xiii. 1—4); and (iii) that at the command of the same national sovereign or of the magistrates it is lawful for Christian men to wear weapons and serve in the wars[1]; (Matt. viii. 5—13; Luke iii. 14).

(XX) *The xxxviiith Article* condemns the notion of the Anabaptist zealots, who held that the goods of Christian men were common to all alike. This the Article denies, and lays down that though the first believers had all things in common (Acts ii. 44, 45), yet as regards the *right, title, and possession* of the same, they were not common (Acts v. 4). This is borne out by numerous passages of Holy Scripture, which enjoin giving alms (Matt. vi. 1), feeding the hungry, and clothing the naked (Matt. v. 25—35), distributing to the necessities of saints (Rom. xii. 13), using hospitality without grudging (1 Peter iv. 9; 1 John iii. 17). All these precepts while they impose the strongest obligations to an abundant and liberal almsgiving, yet presuppose the existence of distinct possessions in the hands of the different members of the Church.

(XXI) *The last Article, xxxix.*, is directed against the same zealots, and their scruples on the subject of taking oaths. It (i) acknowledges that vain and rash swearing is forbidden by our Lord (Matt. v. 34) and by S. James (v. 12); but (ii) holds that men are not prohibited by the Christian religion from swearing when the magistrate requireth in a cause of faith and charity, as was done by our Lord when He stood before Caiaphas (Matt. xxvi. 57—64), and by S. Paul, who in very weighty matters calls God to witness, which is essentially taking an oath (1 Cor. v. 15—31; 2 Cor. i. 18—23; xi. 10. 31; Phil. i. 8).

[1] Observe the Latin here, *justa bella administrare*, that is, not "wars of ambition or mere vengeance."

A

TABLE OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

By the Venerable J. A. HESSEY, D.C.L.,
Archdeacon of Middlesex.

This Table is that referred to in the 99th Canon of the Church, viz. : "No person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord God 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every Church publicly set up and fixed at the charge of the parish."

The Table professes to be founded upon Scripture. If it is founded upon Scripture its prohibitions must be part of the Moral law which is binding upon us Christians still, although the Political enactments given from God by Moses are not binding upon us. And if it is part of the Moral law we must neither break it ourselves nor, as far as in us lies, allow it to be transgressed by others.

As to its particulars, the Table rests upon the 18th chapter of *Leviticus*, verses 6—17, for although the same degrees are interdicted in the 20th chapter, they occur there in connexion, not with the simple announcement, "It is wickedness," but with punishments peculiar to the Jewish constitution annexed to them. *Leviticus* xviii. contains an enunciation of precepts of the Moral law, not merely of precepts relating to the Jewish nation. This is evident from the following considerations :—

The Israelites, whom we may suppose to represent the spiritual Israel, are warned at the commencement of the chapter against practising the abominations of the Egyptians and of the Canaanites; and the warning is repeated even more solemnly, so far as

the Canaanites are concerned, at the conclusion of the chapter. Now neither of these nations could have transgressed the Jewish Political law. It had not yet been laid down; and if it had, they had possessed no opportunities of becoming acquainted with it. Of course, therefore, they could not have been condemned or punished for transgressing it. Still they are condemned for transgressing the precepts mentioned in the chapter. Those precepts, then, must be a reenactment of the principles of God's Moral law, which those nations might have known, and which they could and did transgress.

If the chapter relates to the Jewish Political law at all, it must relate to it entirely. No distinction is discoverable in it by which the Moral and Political precepts can be separated. If some of them be Political, all must be Political, and therefore all must be abrogated, which no one will venture to affirm. If some of them be Moral, all must be Moral, and therefore all must be still binding upon Christians.

Until the fifteenth century, the Church held the precepts of this chapter, which relate to marriage, to be Moral, and, therefore, not to be tampered with or reversed. And the most ancient Table of prohibited degrees founded upon the chapter was virtually the same as our own. The first recorded instance of any of the degrees contained therein being dispensed with took place in that century[1]. (Since that time the Church of Rome has held a very close kindred or affinity to be no bar to the issuing of dispensations. But with such a monstrous assumption we have nothing to do.) From the sixth to the fifteenth century the Table of forbidden degrees was much extended; the degrees thus added beyond Scripture were frequently dispensed with. But they were dispensed with on the ground that they were merely ecclesiastical, not Scriptural, prohibitions; whilst the degrees in our Table were never dispensed with, on the very ground that they were Moral precepts, and part of the unalterable Divine Law.

Among others the marriage of a man with his wife's sister is included in the enactments of this chapter, for so, as has been said, the whole Church, till the fifteenth century, and, it may be added, our own Church for 350 years more, have thus understood it.

A critical examination of the chapter from the 6th to the 17th verse leads to the conclusion, that not merely this degree,

[1] The first pope who issued a "licentia ducendæ sororis prioris conjugis" was, as Mr Knight Watson has recently shown from Thomassinus and Baronius, Martin V. (1417—1431), with a view to settling difficulties as to the succession of Navarre. Alexander VI. (Borgia, 1492—1503) followed his example by granting a dispensation for the union of Emmanuel, King of Portugal, with his wife's sister, and afterwards to Ferdinand, King of Sicily, for a union with his aunt. Julius II. (1503—1513) issued a dispensation for the union of Henry VIII. with Catherine of Arragon, his deceased brother's wife.

but every degree in our Table is so contained, either expressly or by implication—*i.e.*, either in so many words, or by the laws of converse and analogy. For instance, a nephew is forbidden in so many words to marry his aunt. By the law of converse, an aunt may not marry her nephew. By the law of analogy, as the relationship of uncle and niece is analogous to that of aunt and nephew, an uncle may not marry his niece. In the same way, as it is said that a man may not marry his brother's wife, or, in other words, that a woman may not marry two brothers; by the law of analogy, a man may not marry two sisters, *i.e.* he may not marry his wife's sister.

After each forbidden degree in the Table, the verse in Lev. xviii. on which the prohibition is founded is here indicated.

A Man may not marry his—

1.	*Grandmother*	Verse 10 forbids a man to marry his grand-daughter; therefore conversely a woman may not marry her grandfather; therefore, analogously, a man may not marry his grandmother.
2.	*Grandfather's Wife*	Both of these are considered to be grandmothers. Why? By analogy; because, in verse 8, a father's wife is looked upon as a mother: and in verse 17 a wife's mother is not to be married.
3.	*Wife's Grandmother*	
4.	*Father's Sister*	Verse 12 forbids this connexion in so many words.
5.	*Mother's Sister*	Verse 13 forbids this connexion in so many words.
6.	*Father's Brother's Wife*... ...	Verse 14 forbids this connexion in so many words, and alludes generally to the connexion of a man with his aunt as an unlawful one.
7.	*Mother's Brother's Wife* ...	Verse 14 forbids these connexions in the comprehensive terms, "she is thine aunt."
8	*Wife's Father's Sister*	
9.	*Wife's Mother's Sister*	
10	*Mother*	Verse 7 forbids this connexion in so many words.
11.	*Step-Mother*	Verse 8 forbids this connexion in so many words.
12.	*Wife's Mother*	Verse 17 forbids this connexion in so many words—"No one is to marry a woman and her daughter."

A Man may not marry his—

13.	*Daughter*	Verse 7 forbids a man to marry his mother; therefore, analogously, a woman may not marry her father; and therefore conversely, a man may not marry his daughter. Again, verse 10 forbids marriage with a daughter's daughter; *à fortiori*, therefore, a man may not marry his daughter. Again, verse 17 forbids marriage with a wife's daughter; *à fortiori*, therefore, a man may not marry his own daughter.
14.	*Wife's Daughter*	Verse 17 forbids this connexion in so many words—"No one is to marry a woman and her daughter."
15.	*Son's Wife*	Verse 15 forbids this connexion in so many words.
16.	*Sister*	Verses 9 and 11 forbid this connexion in so many words.
17.	*Wife's Sister*	Verse 16 forbids this by the law of analogy. It is said there that a man may not marry his brother's wife, *i.e.*, that a woman may not marry two brothers; analogously, a man may not marry two sisters, *i.e.*, he may not marry his wife's sister.
18.	*Brother's Wife*	Verse 16 forbids this connexion in so many words.
19.	*Son's Daughter*	Verse 10 forbids this connexion in so many words.
20.	*Daughter's Daughter*	Verse 10 forbids this connexion in so many words.
21.	*Son's Son's Wife*	Verse 10 forbids these connexions by implication, for these are considered grand-daughters; and if, in verse 8, a father's wife is looked upon as a mother, by analogy a son's son's wife, or a daughter's son's wife, should be looked upon as a grand-daughter.
22.	*Daughter's Son's Wife*	
23.	*Wife's Son's Daughter*	Verse 17 forbids these connexions in so many words.
24.	*Wife's Daughter's Daughter* ...	
25.	*Brother's Daughter*	Verse 14 forbids these connexions by implication; for there it is said that a man may not marry his aunt; conversely, therefore, a woman may not marry her nephew; and, therefore, by analogy, a man may not marry his niece.
26.	*Sister's Daughter*	
27.	*Brother's Son's Wife*	
28.	*Sister's Son's Wife*	
29.	*Wife's Brother's Daughter* ...	
30.	*Wife's Sister's Daughter* ...	

A Woman may not marry with her—

1.	*Grandfather*	Verse 10 forbids this connexion by implication. It is there said, that a man may not marry his grand-daughter; therefore, conversely, a woman may not marry her grandfather.
2.	*Grandmother's Husband* ...	Both of these are to be considered as grandfathers. These cases are analogous to those of grandfather's wife and wife's grandmother.
3.	*Husband's Grandfather* ...	
4.	*Father's Brother*	Verse 14 forbids a man to marry his aunt; therefore, by analogy, a woman may not marry her uncle.
5.	*Mother's Brother*	
6.	*Father's Sister's Husband* ...	
7.	*Mother's Sister's Husband* ...	
8.	*Husband's Father's Brother* ...	
9.	*Husband's Mother's Brother* ...	
10.	*Father*	Verse 7 forbids a man to marry his mother; therefore, by analogy, a woman may not marry her father.
11.	*Step-Father*	Verse 8 forbids a man to marry his step-mother; therefore, by analogy, a woman may not marry her step-father.
12.	*Husband's Father*	Verse 17 forbids a man to marry a woman and her daughter; *i.e.*, to marry his wife's mother; therefore, by analogy, a woman may not marry her husband's father.
13.	*Son*	Verse 7 forbids a man to marry his mother; conversely, therefore, a woman may not marry her son.
14.	*Husband's Son*	Verse 17 forbids a man to marry a woman and her daughter; *i.e.*, to marry his wife's daughter; therefore, by analogy, a woman may not marry her husband's son.
15.	*Daughter's Husband*	Verse 15 forbids a man to marry his son's wife; therefore, by analogy, a woman may not marry her daughter's husband.
16.	*Brother*	Verses 9 and 11 forbid a man to marry his sister or half-sister; therefore, by analogy, a woman may not marry her brother or half-brother.
17.	*Husband's Brother*	Verse 16 forbids a man to marry his brother's wife; in other words, two brothers may not marry the same woman; conversely, a woman may not marry two brothers, *i.e.*, her husband's brother.

A Woman may not marry with her—

18.	*Sister's Husband*	Verse 16 forbids this connexion by the law of analogy. It is said there that a woman may not marry two brothers; by analogy, therefore, a man may not marry two sisters; or, conversely, that two sisters may not marry the same man, *i.e.*, that a woman may not marry her sister's husband.
19.	*Son's Son*	Verse 10 forbids a man to marry his grand-daughter; by the law of analogy, therefore, a woman may not marry her grandson.
20.	*Daughter's Son*	
21.	*Son's Daughter's Husband* ...	Forbidden on the same grounds on which a man is forbidden to marry those who are considered his grand-daughters. Verses 10 and 8.
22.	*Daughter's Daughter's Husband*	
23.	*Husband's Son's Son*	Verse 17 forbids these connexions by analogy. A man may not marry his wife's son's daughter, or his wife's daughter's daughter; therefore, by analogy, a woman may not marry her husband's son's son, or her husband's daughter's son.
24.	*Husband's Daughter's Son* ...	
25.	*Brother's Son*	Verse 14 forbids these connexions by implication; for if a man may not marry his aunt, conversely, an aunt may not marry her nephew.
26.	*Sister's Son*	
27.	*Brother's Daughter's Husband* ...	
28.	*Sister's Daughter's Husband* ...	
29.	*Husband's Brother's Son* ...	
30.	*Husband's Sister's Son*	

It appears from this examination, that every degree forbidden in the Table provided by the Church of England is either expressly or by implication and fair inference forbidden in Scripture.

It may be said, in conclusion, that there is a peculiarly strong reason for the admission of inferences. The prohibitions on the woman's side of the Table are all of them of this character. The restrictions upon marriage in the chapter of *Leviticus* are addressed to men. *We infer* the woman's side from what *is said* to men. If no marriage is to be forbidden except what is set down in so many words of Scripture, even the man's side is defective. A man is not forbidden in so many words to marry his own daughter. This, as has been shewn in the Table, is a prohibition by *inference*. But, after all, the introductory words of verse 7 may be received as comprehending the whole matter. "None of you shall approach to any that is near of kin to him," are the words of our translation. The original means literally "flesh of our flesh," which is a very strong expression. It

includes, as is evident from the instances supplied, connexions by consanguinity, that is, relationships radiating from father or mother; and connexions of affinity, that is, relationships radiating from husband or wife. Indeed, husband and wife are emphatically designated in Scripture[1] "one flesh"; nay, so mysteriously are they one, that their union is even to supersede that of blood, and is selected by our Lord to be an emblem of His union with His Church. The relatives of a wife are placed by it in the same position, whether of consanguinity or of affinity, as those of the husband.

The foregoing notices would not be complete without mention of *Leviticus* xviii. 18. The words of it as given in the Authorised Version are as follows:—"Neither shalt thou take a wife to her sister to vex her...beside the other in her life-time." It is assumed by some persons, that this verse is correctly translated, and that its meaning is, that a wife's sister may not be married during a wife's life, but that she may be married after a wife's death. But this interpretation, to say the least of it, is not very easily gained from the text. It seems strange to find the marriage of a man with his wife's sister during the life-time of his wife forbidden, not directly and by itself, but in a precept permitting that connexion at some future time. The alternative rendering in the margin of our Bibles, which gives "one wife to another," supplies at once the true translation of the words represented by a "a wife to her sister," and a key to the true meaning of the passage. The verse will then stand thus—"Neither shalt thou take one wife to another, to vex her... beside the other in her life-time"—and thus it will furnish a prohibition of polygamy—a practice which prevailed to as great an extent as marriage within the forbidden degrees, or adultery or the other offences mentioned in the chapter, amongst the Egyptians and Canaanites. It should also be remembered that the case of marriage with a wife's sister has been already forbidden in the chapter by the analogical argument founded on verse 16.

Other persons, though holding that marriage with a wife's sister is forbidden, have stumbled at the fact that a certain Political law of the Jews connected with inheritance allows and even to a certain extent enjoins marriage of a woman with her deceased husband's brother. And to reconcile this permission or injunction with what the Table sets down, they have been inclined to interpret verse 18 as a modification of that law, as if it had been said, "Such marriage is not to take place, if the deceased brother's wife is the sister of the living brother's wife," *i.e.*, if the two brothers have married two sisters. It is,

[1] *Gen* ii. 23. And Adam said, This is now bone of my bones, and flesh of my flesh. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

however, obvious, that the Author of all law may for a special purpose dispense with general enactments. And this, which is called the Statute of the Levirate, (from Latin LEVIR, Greek ΔΑΗΡ, a brother-in-law) may be an instance of such dispensation. Besides, it would again be strange to find a statute which was part of the Political law interposed in a chapter which otherwise relates solely to the Moral law. The difficulty too may be met, if this reply is not satisfactory, by the remark that the word in the Levirate Statute which is translated in the text of the Authorized Version *husband's brother*, appears in the margin as *next kinsman*, and that therefore a near relative, not a brother in blood, may be intended. If this be so, every semblance of contradiction between the general and the particular statute disappears. The injunction to the near kinsman would only apply to a person under no disability, such as that of actual brothership in blood. There were no doubt other disabilities. Amongst them, perhaps, that of being already married. The kinsman in *Ruth*, c. iii. and iv., excused himself on the plea that he should "mar his own inheritance." Boaz was not a brother in blood, and seems to have been the nearest kinsman under no disability. The word translated *near kinsman* in *Ruth* is literally, as given in the margin, *one that hath a right to redeem*. Before the giving of the law there is a trace of a custom (see *Genesis*, c. xxxviii.), under which brothership in blood was no disability for marriage with a brother's childless widow. The Statute of the Levirate, by its employment of the word properly rendered *kinsman*, may be supposed at once to have corrected this custom; and to have substituted for it one not opposed to the general Moral law. It is only once alluded to in the New Testament (*Matthew* xxii. 24), and it is not necessary to hold that the seven brethren there adduced were brethren in blood. (Comp. *Tobit* iii. 7.)

There are persons who have made a good deal of the Levirate Statute, hoping to find in its provisions an analogy on which a widower may be permitted to marry his wife's sister. But they forget that their plea is *the widower has children* for whom the wife's sister would be the best natural guardian. This Statute, allowing for the moment that a brother in blood is intended or covered by its enactment, would only allow the connexion contended for when *the widow has no children*. The two cases then are utterly different.

But however this matter of interpretation be determined the Church clearly holds that the prohibition of the degrees in the Table is maintainable on Scriptural grounds. And the law of the land agrees with that of the Church.

GLOSSARY.

By J. RAWSON LUMBY, D.D.

The following abbreviations are used

n. = noun.
adj. = adjective,
adv. = adverb,
vb trs = verb transitive,
vb intr = verb intransitive,
prep = preposition,
p p = past participle,
interj. = interjection,
conj = conjunction,
pron = pronoun,
pl = plural.
part = participle.

A (= *in* or *on*) used with participles, *e.g.* the ark was *a* preparing: she lay *a* dying.

ABIDE (*vb trs*) to wait for, *e.g.* They that patiently *abide* the Lord. *Ps.* 37. 9.

ABJECTS (*n*) worthless, contemptible persons. *Ps.* 35. 15.

ABSOLUTION (*n*) a loosing from sin. The word is used of those forms in the Prayer-Book with which the priest, in God's name, declares the forgiveness of sins to those who truly repent.

ABSOLVE (*vb trs*) to declare the forgiveness of sins to those who truly repent.

ABSTINENCE (*n*) fasting, refraining from food. The seasons appointed by the Church for such abstinence are stated in the Tables and Rules at the beginning of the Prayer-Book.

ADVENT (*n*) coming unto. The four Sundays before Christmas are called Sundays in *Advent*, because they are appointed to prepare us for a right celebration of Christ's *coming* in the flesh, and to put us in mind of His second *coming*.

ADVERTISE (*vb trs*) to inform, give notice to anyone.

ADVOCATE (*n*) (1) one who defends and comforts. The Holy Ghost is so called *John* 14. 16; 15. 26. Also, (2) one who intercedes for another; Christ is so called 1 *John* 2. 1.

ADVOWSON (*n*) the right of patronage to a church. The owner of the advowson is called the patron.

AFFIANCE (*n*) trust, confidence. (*Litany.*)

AFFINITY (*n*) relationship by marriage.

AFTER (*prep*) according to, *e.g.* Deal not with us *after* our sins.

AISLES (*n*) the side portions which are sometimes found joined (like *wings*) to the nave of a church.

ALB (*n*) an ancient clerical vestment made of *white* linen and bound about the waist with a *white* linen girdle.

ALLEGORY (*n*) a description of one thing under the image of another.

ALLELUIA (*interj.*) the Greek form of 'Hallelujah' q. v.

ALLOW (*vb trs*) to approve, *e.g.* God favourably *alloweth* this charitable work of ours.

ALTAR (*n*) used very frequently now as the name of the Lord's Table. The compilers of our Prayer-Book saw fit to avoid the use of this word in the Rubrics of the Communion Service.

AMAZEMENT (*n*) confusion, trepidation.

AN, as in *an* hungered. *Matt.* 4. 2. See above on *a*.)

ANABAPTISM (*n*) a baptizing again. The Anabaptists were certain persons who, soon after Luther's efforts for reformation, taught that those who had been baptized in infancy needed to be baptized again. Beside this they taught that all the goods of Christians were common, and some other doctrines subversive of civil authority. cf. *Art.* 38.

ANGEL (*n*) a messenger. Used of those spiritual messengers whom God employs as His ministering servants to mankind.

ANNUNCIATION (*n*) (of the Virgin Mary or of Our Lady). A Festival appointed for 25th March to commemorate the angel's announcement to the Virgin that she should be the mother of the Christ.

ANTHEM (*n*) said to be cognate with *antiphon*, and to signify a piece of music sung in parts. An anthem is appointed after the 3rd Collect at Morning and Evening Prayer.

ANTIPHON (*n*) a short versicle said or sung before and after a Canticle or Psalm.

APACK (*adv*) with quick steps, swiftly. *Ps.* 68. 12.

APOCALYPSE (*n*) the Book of the Revelation of St John. 'Apocalypse' is the Greek word for *revelation*.

APOCRYPHA (*n*) the extra-canonical books of the Old Testament (Tobit, Judith, &c.), used not to establish any doctrine, but read for example of life and instruction of manners. *Article* 6.

APOSTASY (*n*) a forsaking or casting away of our religion.

APOSTLE (*n*) one sent forth. Used of the twelve whom Christ sent forth to be the first preachers of the Gospel.

APOSTLES' CREED (*n*) the short Creed used in the Morning and Evening Prayer. It has its name not because it was composed by the Apostles but because it contains Apostolic teaching.

APPARENT (*adj*) manifest, clear.

ARCHBISHOP (*n*) the head of the clergy of a province. He has the oversight of the other bishops as well as of the inferior clergy in his province.

ARTICLES (*n*) the 39 Articles drawn up in 1562, which contain a body of Divinity such as was needed by the controversies of that date, but are not to be regarded as a complete system of doctrine.

ASH-WEDNESDAY (*n*) the first day of the Lenten Fast. It was to be marked by special mourning and humiliation, of which sackcloth and *ashes* were to be the outward signs.

ASPS (*n*) small serpents, whose bite is very poisonous. *Ps.* 14. 3.

ASPERSION (*n*) baptism, by pouring water on the person to be baptized.

ATHANASIAN CREED (*n*) also called from its opening words '*Quicunque vult*'; see '*The Creeds*'.

ATONEMENT (*n*) a setting persons *at one*, a reconciliation. Used of Christ's reconciliation of men to God, by means of the sacrifice of His death.

AURICULAR CONFESSION (*n*) private confession to a priest.

BANNS (*n*) the public proclamation in the Church of an intended marriage. Such proclamation is to be made on three Sundays preceding the solemnization.

BAPTISM (*n*) the Sacrament appointed by Christ for admission into His Church.

BARE (*adj*) mere, simple, *e.g. bare* grain – mere grain (1 *Cor.* 15. 37).

BENEDICTION (*n*) the solemn act of blessing with which the services of the Church always conclude.

BENEFICE (*n*) all Church preferments, except bishoprics, are included under the term *benefice*.

BEWRAY (*vb tr*) to betray, accuse.

BIBLE (*n*) the sacred volume containing the books of the Old and New Testament.

BIDDING-PRAYER (*n*) the form of prayer directed by the 55th Canon to be used before all sermons, lectures and homilies. It is so called because in it the preacher *bids* the congregation to pray for certain specific persons and objects.

BISHOP (*n*) the title of the highest order of the Christian ministry. The bishop has the oversight of the rest of the clergy in the diocese.

BISSEXTILE (*adj*) a name given to Leap Year. It is from two words meaning *twice* and *sixth*, because in Leap Year, the *sixth* day of the Calends of March was *twice* reckoned, to make the year one day longer.

BLASPHEMY (*n*) ascribing to God what is unbefitting His Godhead, or derogating or detracting from His divine attributes.

BREVIARY (*n*) the book containing the daily service of the Church of Rome.

BRIEFS (*n*) letters patent, giving license for a public collection in churches

for some special necessity. They are no longer issued, but were common in old times.

BUCKLER (*n*) a shield.

BY (*prep*) against, *e.g.* I know nothing *by* myself = I am conscious of nothing *against* myself.

CALLED (*p p*) used in the ordination services of those who are (1) inwardly prompted, and (2) invited and urged by their superiors, to undertake any sacred office.

CANDLEMAS-DAY (*n*) a name given in old times to the Feast of the Purification of the Virgin Mary (2nd Feb., because lighted *candles* were carried on that day in the religious processions.

CANON (*n*). (1) (of Scripture) The list of those books which are received by the Church as Holy Scripture, hence termed *canonical* Scripture. (2) The laws which govern the Church are called Canons. (3) The clergy attached to a Cathedral Church. (4) The Eucharistic Prayer of Consecration.

CANONICAL *adj*) that which is done in accordance with the Canons (*i. e.* ecclesiastical legislation) of the Church. So we speak of 'Canonical Obedience,' *i. e.* obedience due according to the laws of the Church.

CANONRY (*n*) the office held by a canon in a Cathedral Church.

CASSIA (*n*) the rind of a plant somewhat like cinnamon. It was one of the ingredients in the holy oil of anointing (*Ex.* 30. 24).

CATECHISM (*n*) instruction by question and answer. The Church Catechism is such a brief scheme of Christian instruction, required to be learnt by all who are to be confirmed.

CATHEDRAL-CHURCH (*n*) the chief church in every diocese. The name is taken from *cathedra* = a chair, because there is the seat or throne of the Bishop.

CATHOLIC (*adj*) universal. The Christian Church is so called because it is not, like the Jewish, the Church of a single nation

CAUTION (*n*) a bond, pledge or security. See *Rubric, Solemn. of Matr.*

CERTIFY (*vb tr.* to make certain (*Ps.* 89. 5). In *Ps.* 19. 2, 'One night *certifieth* another'. One night unto another sheweth forth knowledge.

CHALICE (*n*) the cup in which the consecrated wine is administered in the Holy Communion.

CHAMBERING (*n*) sensual living.

CHANCEL (*n*) the part of a church where is the choir and the sanctuary.

CHANTING (*n*) the performing musically all those parts of the Liturgy which are permitted to be sung. Chanting differs from singing, because in the former much of the music is recitative.

CHANTRY (*n*) a little chapel, built for the chanting of masses for some special object.

CHAPEL (*n*) any building in a parish set apart for divine service, other than the parish church.

CHARGES (*n*) expense, cost. See *final Rubric of Communion Service.*

CHARITY (*n*) love. This is the better rendering in 1 *Cor.* xiii

CHERUBIM (*n*) a particular order of angels, generally identified with the notion of might and power, perhaps because they are first mentioned as keeping the way of the tree of life (*Gen.* 3. 24).

CHILDISH (*a*) *Ps.* 18. 45; 144. 11. In the phrase 'strange *children*'—strangers, without any sense of youth. Cf. *Childe* Harold of Byron.

CHOIR (*n*) (1) that part of the church which is also called the *chancel*; (2) the singers of the church, who sit usually in the chancel, are termed the choir.

CHRISTEN (*vb tr*) to receive into the Church of *Christ* by Baptism, to baptize.

CHURCH (*n* the society of faithful men, instituted by our blessed Lord, and gathered by His Apostles, as the depositary of divine truth and the channel of God's grace. See *Art.* 19.

CHURCHING (*n*) the thanksgiving of women after childbirth.

CHURCHWARDENS (*n*) those officers who have the care of the goods of the church, and who are to see to the repair of the fabric with other duties.

CITATION (*n*) a summons under the seal of an ecclesiastical judge command-

ing the person to whom it is addressed to appear at a set time and place to answer some complaint made against him.

CLEAR (*adj*) innocent. *Rubric, Ordering of Deacons.*

CLERGY (*n*) those persons set apart by ordination for the service of God in His Church. The Church of England has three orders of Clergy, Bishops, Priests and Deacons.

CLERK (*n*) a contraction from the Latin *clericus*=a clergyman, which is its proper sense. But it is also applied now to some laymen who lead the responses of the people in the church. Such are called *lay clerks*, and, in parish churches, there is often one only, who is called *parish clerk*.

CLOSE (*adj*) secret, hidden, in hiding. *Ps.* 56. 6.

COETERNAL (*adj*) equally eternal, all alike eternal.

COLLECT (*n*) a brief and comprehensive prayer. Collects have been used in the Church from the earliest times, to precede the Epistle and Gospel.

COLLEGIATE CHURCH (*n*) the church of a religious fellowship or brotherhood, such as the Abbey Church of St Peter's, Westminster.

COMMEMORATIONS (*n*) the recitation of the names of those for whom intercession is made in the service of the Mass.

COMMINATION (*n*) a threatening. The name given to the special service for Ash-Wednesday in which God's *threats* against the wicked are recited out of the Mosaic law.

COMMON (*adj*) shared in by all, *e. g. common* prayer, *common* salvation.

COMMUNION (*n*) fellowship, *e.g.* the Communion of Saints=the fellowship between all Christ's faithful people, in this world and in heaven.

COMMUNION (Holy) (*n*) one of the names given to the Sacrament of the Lord's Supper, taken from St Paul's words 1 *Cor.* x. 16.

CONFESSION (*n*) the acknowledgment of a fault or sin. Confession to a priest is not prescribed by the Church of England, but recommended to those who cannot, by self-examination and confession to God, quiet their own conscience. See *Warning of Holy Communion.*

CONFIRMATION (*n*) strengthening. Used as the name of that holy rite wherein the confirming or strengthening power of the Spirit is sought for those who have been baptized and are come to years of discretion.

CONGREGATION (*n*) the whole body of worshippers present at any religious service.

CONGRUITY (*n*) natural fitness. A term used by the Schoolmen to describe a condition in which men were asserted to deserve the grace of God, and so by their lives could lay claim thereto.

CONIES (*n*) rabbits. *Ps.* 104. 18.

CONSECRATION (*n*) the solemn dedication of any person or thing to a sacred service or use.

CONSERVE (*vb trs*) = preserve, *e.g.* 'to *conserve* and maintain the Church.' See *His Majesty's Declaration prefixed to the Articles.*

CONSUBSTANTIATION (*n*) the teaching of the Lutheran Church, concerning the Lord's Supper, that, *together with* the bread and wine, the body and blood of Christ are *substantially* present.

CONVERSATION (*n*) – disposition (*Heb.* 13. 5); citizenship (*Phil.* 3. 20); and manner of life (*Gal.* 1. 13).

CONVERTED (*p p*) – turned. Used, in Scripture phrase, of a change of life from sin unto virtue and holiness.

CONVOCATION (*n*) the Parliament of the Church. An assembly of Bishops and of the other Clergy of the Church of England to consult on matters which affect the welfare of the Church. The Bishops form the Upper House, a selection of the Clergy the Lower House.

CRAFT (*n*) strength, power.

CREED (*n*) a brief summary of the Articles of the Christian faith.

CRIMINOUS (*adj*) falling under any accusation, guilty. *Cons. of Bishops.*

CURATE (*n*) the clergyman who has the *cure* or care of a parish, not, as now, the deputy of the Vicar or Rector. Cf. 'All Bishops and *Curates.*'

CURE (*n*) = care, the charge and spiritual oversight of a parish.

CYMBAL (*n*) a hollow musical instrument of metal, played by striking.

DAME (*n*) the mistress of a house, in relation to her servants. Cf. *Rubric at the end of Catechism.*

DAYSPRING (*n*) the dawn, daybreak, sunrising. In the *Benedictus* Christ is called, by a figure, 'the *dayspring* from on high.'

DEACON (*n*) the third order of the Christian Ministry. For the duties of a deacon, see *Ordering of Deacons.*

DEARTH (*n*) dearness and therewith scarcity of provisions.

DEMAND (*vb trs*) to ask, without any notion of asking with authority, *e.g.* Then shall the priest *demand* the name of the child.

DEPART (*vb intr*) used euphemistically for 'to die,' *e.g.* 'Now lettest thou thy servant *depart* in peace.'

DEPRECATIONS (*n*) a name given to those clauses (5—13) of the Litany in which we entreat to be delivered from some evil.

DIGEST (*vb trs*) to meditate upon, to settle in the mind. Cf. 'inwardly *digest*,' *Coll. for 2nd Sun. in Advent.*

DIOCESE (*n* the portion of a country which is under a bishop's administration and jurisdiction.

DISSEMBLE (*vb trs*) to conceal one's knowledge, to profess not to know what we really do know.

DOCTORS (*n*) teachers. *Luke* 2. 46.

DOMINICAL (*adj*) a name applied to the letter which marks in the Calendar the Sundays in the year. The first seven letters of the alphabet are used for this purpose, and are arranged in order in the second column of the Calendar. When the Sunday letter for the year is once found, all the days which are marked by that letter will be Sundays in that year. For the peculiarities of Leap year, see *Rules in the Calendar.*

DUTIES (*n* ecclesiastical payments, fees, dues. See *Rubric, Com. Serv.*

DUTY (*n*)=dues, usual payments. See *Rubric, Solemn. of Matr.*

EASTER (*n* connected with *east* and meaning 'rising.' The yearly festival appointed by the Church to commemorate the resurrection of Christ.

EFFUSION (*n*) a pouring out. 'The *effusion* of His own blood.' *Consecr. of Bishops.*

EMBER (*n* This word is probably a corruption from *quatuor tempora*=the fasts of the *four seasons*, though some have suggested the Saxon *ymbryne*, a revolution or circuit, as the derivation. The former as represented in German by *Quatember* is the more probable.

EMBER-DAYS (*n*). These are the Wednesday, Friday and Saturday after the first Sunday in Lent, after the feast of Pentecost, after the 14th of September (Holy Cross Day) and the 13th of December (St Lucy's Day). The days are set apart for asking God's special blessing on those who are to be called to minister in the Church of Christ.

ENDUE (*vb trs* to clothe, as '*endue* thy ministers with righteousness.'

EPACT (*n*) a number indicating the excess of the solar above the lunar year. The epact is therefore the number of days between the last new moon of the old year and the first day of January in the new year.

EPIPHANY (*n*) this feast, commemorating the visit of the Wise Men from the East to the cradle of Jesus, is kept on the 6th of January. The name means *Manifestation*, and is used because Christ was then first manifested to the Gentiles.

EPISTLE (*n*) this name is given to the First Lection out of the Scripture in the Communion Service, because it is generally selected from the Apostolic Epistles of the New Testament.

ESCHEW (*vb trs*) to flee from, to shun. The last part of the word is akin to *shy*.

ESPOUSALS (*n*) the ceremony of betrothing or confirming a contract of marriage.

ESTATE (*n*) condition used exactly like *state*. So 'all estates of men' 'all conditions of men, men of every class.

EUCHARIST (*n*) thanksgiving or blessing. One of the earliest names given to the Lord's Supper, as specially the service of *thanksgiving*.

EVANGELIST (*n*) a bringer of good tidings. The name was given to some of

the early assistants of the Apostles, but is now generally restricted to the writers of the four Gospels.

EVENSONG (*n*) Evening Prayer, which is appointed to be said or *sung*.

EXTINCT (*adj*) extinguished, quenched, put out. *Ps.* 118. 12.

EXTREME (*adj*) at the end, *e.g. Extreme* Unction, the anointing of the sick in anticipation of death, as practised by the Romish Church.

FACE (*n*) presence, sight. Thus 'in the *face* of the Church'=in the presence of the Church. See *last Rubric of Ordering of Deacons*.

FACULTY (*n*) a special dispensation to do something which otherwise would be prohibited or which may not be done without formal permission. Thus 'None shall be admitted deacon, except he be 23 years of age unless he have a *Faculty*.'—*Preface to the Ordinal*.

FALL ASLEEP (*vb intr*) to die. Cf. Some are *fallen asleep*, 1 *Cor.* 15. 6.

FASTING (*n*) abstinence from food. For the days appointed as fasting days by the Church, see *the Tables after the Preface to the Prayer-book*.

FATHERS (*n*) a name applied to the early Christian writers, of whom the first are called the Apostolic Fathers, because they lived close to the times of the Apostles. St Bernard, who lived in the 12th century, is generally esteemed the last of the Fathers.

FIE (*interj*) an exclamation expressive of reproach and taunting. *Ps.* 40. 18.

FLAGON (*n*) the vessel in which the wine for the Holy Communion is brought to the Lord's Table before Consecration.

FOND (*adj*) foolish. Cf. *Article* 22.

FONT (*n*) the vessel for holding the water in which persons are to be baptized.

FOR BECAUSE (*conj*) = because. This double conjunctional phrase was not uncommon in older English. See *Preface, Of Ceremonies*.

FROWARDNESS (*n*) perversity.

FUNCTION (*n*) office or duty or ministration. The clerical office is called a 'holy function' in the first of the *Collects for the Ember Weeks*.

GIVEN TO (to be) (*vb intr*) to be devoted, addicted, inclined to anything. *Collect for 17th Sunday after Trinity*.

GODFATHERS, GODMOTHERS, GODPARENTS (*n*) those who promised before *God* that they would be as *father* and *mother* to the child in respect of its religious training, called also Sponsors or Sureties. Those persons who promise in the name of infants at their baptism. They are also pledged to see that the children are virtuously brought up.

GOOD MAN (*n*) the master of a house. Cf. *Luke* 12. 39.

GOOD FRIDAY (*n*) the Friday before Easter-day, kept as the anniversary of our Lord's Crucifixion, and called *Good* because of the blessed results to mankind from the death of Christ.

HABITED (*p p*) clothed, generally, but not always, used of official dress. Cf. *Rubric of the Ordering of Deacons*.

HALLELUJAH (*interj*) from two Hebrew words meaning 'Praise ye Jehovah.'

HARD (*adv*) close, 'Even *hard* at death's door,' *Ps.* 107. 18, cf. *hard* by.

HEALTH (*n*) in the general sense of being, or making, *whole, hale*, sound, safe. Thus 'saving health' is nearly equivalent to 'salvation,' the healing power which saves.

HEALTHFUL (*adj*) giving health, or healing. 'The *healthful* spirit of Thy grace,'=Thy gracious Spirit which giveth healing to the soul.

HELL (*n*) properly, an unseen, hidden place, used in Biblical language for (1) the place of departed spirits; (2) the place of torment; (3) the grave.

HERESY (*n*) the holding and propagating of a private opinion on any doctrine in opposition to the teaching of the Catholic Church.

HILL-ALTARS (*n*) high places, set up for idolatrous worship. *Ps.* 78. 59.

HOLD (*vb trs*) to esteem, 'to *hold* a man guiltless' (*3rd Commandment*).

HOLD ALL TOGETHER (*vb intr*) to make a confederation, to band together. *Ps.* 56. 6.

HOLPEN (*p p*) helped. *Ps.* 22. 5; *St Luke* i. 54.

HOLY THURSDAY (*n*) the anniversary of our Lord's Ascension, otherwise called Ascension-day.

HOMILIES (*n*) certain discourses, composed during the time of the Reformation, and then appointed to be read in churches when there was no sermon.

HONESTY (*n*) generally honourable conduct, without special reference to cheating or knavery. Cf. 1 *Tim.* 2. 2.

HOSANNA (*interj*) a word used in the way of salutation. Its literal sense is 'Save, I pray thee,' but this meaning was lost in the interjectional use as a form of wishing well.

HYMN (*n*) a composition, metrical or otherwise, adapted to be sung in the Divine Service, and generally in old times taken out of Scripture.

ILLUMINATE (*ob trs*) to enlighten, often used figuratively of mental and spiritual enlightening.

IMMACULATE (*adj*) without spot; 'that *immaculate* Lamb.' *Visit. of Sick.*

IMMERSION (*n*) dipping. The ancient mode of baptism was by *dipping* the person to be baptized in the water. This was possible and safe in the East, but in colder countries baptism by pouring water over (*affusion*) or by sprinkling (*aspersion*) has been substituted, by reason of the danger attendant on immersion in the water.

IMPOTENT (*adj*) weak, powerless, sick. Deacons are to search for the *impotent* people of the parish.

INCARNATION (*n*) used of the act of the Son of God when He assumed our human nature, and was made man.

INCOMPREHENSIBLE (*adj*) this word in the Athanasian Creed probably signifies immense, that cannot be measured, great beyond all measure.

INDIFFERENTLY (*adv*) without respect of persons. '*Indifferently* minister justice.'

INQUISITION (*n*) a search or inquiry after anything. 'He maketh *inquisition* for blood.' *Ps.* 9. 12.

INSTRUMENT (*n*) a document, or deed, conveying, or giving a title to, some possession. *Article* 27.

INTERCESSIONS (*n*) the name given to those clauses (14—34) of the Litany in which intercession is made for all classes of men.

INTROIT (*n*) =entering. A psalm or portion of a psalm chanted while the priest *went within* the rails before the altar.

INVITATORY (*n*) a verse used in singing the Canticle Venite, exultemus, and repeated several times in the course of it, as well as at the beginning and end.

INVOCATIONS (*n*) the name given to the first four clauses of the Litany

JAH (*n*) an abbreviated form of the name Jehovah.

JEWRY (*n*) the district of Judæa, occupied after the Captivity by the tribes of Judah and Benjamin. See *John* 7. 1.

KEEP UNDER (*ob trs*) to subjugate, to reduce to subjection, 'I *keep under* my body'=I get the mastery over it.

KINDLY (*adj*) natural, *e.g. kindly* fruits of the earth.

KINSFOLK (*n*) people who are near of kin, blood relations.

KNAPPETH (*3s trs*) another form of the verb *snappeth*=breaketh. *Ps.* 46. 9.

LAMMAS-DAY (*n*) a name given in the Calendar to the 1st of August. It is said to be a corruption of 'Loaf-mass, because on that day it was the custom to offer *loaves* made of the new corn of the year.

LAUDABLE (*adj*) praiseworthy.

LAY FOLKS (*n*) all who are not clergy. *Article* 30.

LEASING (*n*) lying, falsehood. *Ps.* 4. 2; 5. 6 etc.

LEAVEN (*n*) dough which when sour causes the new mixing to ferment and become light.

LECTERN (*n*) the desk provided in churches for holding the Bible from which the lessons are read.

LENT (*n*) the forty days appointed by the Church for fasting or abstinence, in preparation for Easter. These days begin on the Wednesday in the seventh week before Easter (Ash Wednesday). Sundays are excluded.

LET (*vb trs*) to hinder. Cf. 2 *Thess.* 2. 7.

LIGHTEN (*vb intr*) to light down, to alight. 'Let thy mercy *lighten* upon us,' *Te Deum.*

LESSONS (*n*). Those portions of the Old and New Testament appointed for reading in the daily Morning and Evening Prayer. The Table of these Lessons, given in the Prayer-Book, is sometimes called the *Lectionary.*

LIKE (*vb trs*) to please. 'Nothing can *like* them, but that is new.' *Preface.*

LITANY (*n*) a general supplication. In early times the name was given more especially to those forms of supplication which were accompanied with a procession of the clergy and people.

LITURGY (*n*) originally applied only to the service for Holy Communion, but now commonly, though improperly, employed as the name of the ordinary service whether with or without the Communion Office.

LUCRE (*n*) gain. 1 *Tim.* 3. 9.

LUST (*vb intr*) to desire. 'He that *lusteth* to live,' *Ps.* 34. 12.

MAGNIFY (*vb trs*) to make great, to praise, to extol.

MANY ONE (*adj*) used where we should now say 'many a one.' *Ps.* 3. 2.

MASTERY (*n*) success, superiority. Cf. 1 *Cor.* 9. 25.

MATRIMONY (*n*) the estate or condition of marriage. The Church has ever regarded marriage as a *religious* contract, and not a mere *civil* contract as it is now permitted to be made by the law of the land.

MATTINS (*n*) the ancient name for early Morning Prayer. The word is preserved in our Prayer-Book for our present form of Morning Prayer, which is abridged from the Old Mattins, Lauds and Prime.

MEAN (*adj*) intervening, coming between. 'The *mean* season' = the time between. *Exhortation in Communion Service.*

METE (*vb trs*) to measure. '*Mete* out the valley of Succoth.' *Ps.* 108. 7.

MILITANT (*adj*) engaged in warfare, warfaring. So the 'Church *militant*' is opposed to the 'Church triumphant' whose warfare is ended.

MIND (*vb intr*) to be minded, to be inclined. 'Ye that *mind* to come to the Holy Communion.'

MINISH (*vb trs*) to diminish, to lessen. *Ps.* 107. 39.

MINISTER (*n*) the word is the Latin term used at first to designate that officer who is styled *Deacon* in Greek. But in our Prayer-Book this distinction is not observed. Compare the Rubric before the General Confession, which may be said by either Deacon or Priest, with that after the prayer of Consecration in the Communion Service, where Minister can only mean the Priest who has said the Prayer of Consecration.

MORE (*adj*) = greater. 'The *more* confirmation of the Faith.' *Collect for St Thomas's Day.*

MOVE (*vb trs*) to urge, persuade. 'The Minister should earnestly *move* such persons to be liberal to the poor.' *Rubric in Visitation of Sick.*

MUCH (*adv*) = very. '*Much* agreeable to the mind of the old Fathers.' *Preface, Concerning the Service of the Church.*

MYSTERIES (*n*) a term specially applied to the Holy Communion, in allusion to the spiritual food of the body and blood of Christ, which are received in a way beyond human comprehension.

MYSTICAL (*adj*) mysterious, beyond our comprehension. Thus the Church is called Christ's '*mystical body*,' because the manner in which the Church on earth and the Church above form one body is beyond our present comprehension. Baptism is spoken of as 'the *mystical* washing away of sin,' because we know from Scripture that forgiveness of sins is associated with baptism, but the manner of such association is what we cannot at present comprehend.

NATIVITY (*n*) birth. Thus 'Christmas Day' is defined as the '*Nativity* of our Lord.'

NAUGHTY (*adj*) worthless, wicked. *Ps.* 86. 14.

NAVE (*n*) the central division of a church, the part directly visible from the chancel. The portions parallel with the nave are called aisles.

NETHERMOST (*adj*) lowest. *Ps.* 86. 13.

NICENE CREED (*n*) so called from Nicæa in Bithynia, where the first form of it was drawn up in 325. See *The Creeds*.

NOCTURNS (*n*) the night offices in the Breviary, also called Matins. There were three nocturns as a rule; and the larger part of the Psalter was distributed among them. See *Preface, Concerning the Service of the Church*.

NOISOME (*adj*) hurtful, noxious. *Ps.* 91. 3.

OBLATION (*n*) an offering to God. The word is used in the Prayer for the Church Militant to signify offerings other than money or the elements of bread and wine, which have just been placed on the Holy Table.

OCCASIONS (*n*) business, occupations. 'Their lawful *occasions*'=their lawful business. *Form of Prayer to be used at Sea*.

OCCUPY (*vb trs*) to put to use, to use in trade, to practise or follow (as a business). Cf. *Ps.* 107. 23; *Luke* 19. 13.

OCTAVE (*n*) the *eighth* day after any great feast of the Church. Our Church, by her Prefaces, in the Communion Service, for the seven days after Christmas, Easter, and Ascension Day, retains the observance of these octaves from the ancient Church.

OF (*prep*)=out of, from. Thus 'Father *of* Heaven' in the Litany.

OF (*prep*)=over, *e.g.* 'to have dominion *of* the works of Thy hands.' *Ps.* 8. 6.

OFFERTORY (*n*) those verses of Scripture appointed to be read in the Communion Service, while the alms are being collected or as it is worded in the first P. B. of Edw VI. and in the Scotch P. B., 'while the people are *offering*.' Hence sometimes, but incorrectly, the alms are called 'the Offertory.'

ONLY (*adj*) alone. 'The minister may *only* communicate with him,' *i.e.* when nobody else can be gotten to join them.

ORDER (*vb trs*) (1) to arrange, *e.g.* 'The priest hath *ordered* the bread;' (2) to admit to Holy Orders, *e.g.* 'All that are *ordered* shall tarry and receive the Holy Communion.'

ORDINARY (*n*) that person who has ecclesiastical jurisdiction. In the Prayer-Book the Bishop of the diocese is generally intended by this word.

ORDINATION (*n*) the setting apart of men to the office of ministering in the Church of God.

OTHER (*adj pron pl*) used where we should now employ 'others.' Cf 'They should be abused as *other* have been.' *Preface, Of Ceremonies*.

OVER AGAINST (*prep*)=opposite to.

PARABLE (*n*)=a comparison. This figurative mode of speech was much used by our Lord, who likened the kingdom of heaven to many things of this world that His meaning might be easier for His hearers to grasp, though they often failed to understand His teaching.

PARSON (*n*) the incumbent of a parish church, as in the eye of the law he is the *person* (persona) who represents the Church.

PARSONAGE (*n*) the residence of the parson.

PASCHAL (*adj*) belonging to the passover. Thus Christ our Passover is called 'the very *paschal* lamb. *Preface for Easter Day*.

PASTOR (*n*) a shepherd. Used figuratively of Bishops and Clergy. So also the people are called their *flock*.

PATE (*n*) the crown of the head. *Ps.* 7. 16.

PATEN (*n*) the plate on which the consecrated bread in the Lord's Supper is laid.

PENANCE (*n*) an ecclesiastical punishment, whereby an offender gives open and public satisfaction to the Church, for the harm done by his evil life.

PENTATEUCH (*n*) a Greek name given to the Five Books of Moses regarded as one work.

PENTECOST (*n*) originally the Jewish feast which came 50 days after the Passover. The name is sometimes used for Whitsuntide, because the descent of the Holy Ghost was at Pentecost.

PIE (*n*) said to be the first syllable of the Greek *pinax*=a table or board on which an index could be painted. The table used before the Reformation for finding the order of daily service. *Preface, Concerning the Service of the Church.*

PLANTATIONS (*n*) colonies in distant countries, whether obtained by right of first occupancy or by conquest. *Preface to Pr.-Bk.*

PLIGHT (*vb trs*) to pledge. 'I *plight* thee my troth'=I pledge to thee my good faith. *Solemn. of Matr.*

POINTED (*p p*) marked with a punctuation for singing. See *Title-page of Pr.-Bk.*

PORTS (*n*) gates. *Ps.* 9. 14.

PREFACE (*n*) the part of the Communion Service from 'Lift up your hearts' to the commencement of the Prayer of Consecration. Proper Prefaces are inserted on certain great Festivals.

PREMONISH (*vb trs*) to warn, to admonish. *Ordering of Priests.*

PREVENT (*vb trs*) to go before. 'Thy grace may always *prevent* and follow us.' *Collect for 17th Sunday after Trinity.*

PRIEST (*n*) the designation of the second order of the Christian ministry. The word is formed by a contraction of *presbyter.*

PRIME (*n*) (1) A name given to the golden number, whereby, in the Astronomical tables at the beginning of the Prayer-Book, the date of Easter in each year might be found. (2) One of the canonical hours of the Early Church.

PRIMITIVE CHURCH (*n*) the Church as she existed in the earliest times, when her discipline was stricter than it now is. See *Commin. Service.*

PRIVY (*adj*) secret. '*Privy* conspiracy.' *Litany.*

PROSELYTE (*n*) one who had come over from some heathen race and embraced the Jewish faith. Cf. *Acts* 2. 10.

PROVE (*vb trs*) to try, to put to the test. 'When your fathers *proved* me.' *Ps.* 95. 9.

PROVOCATION (*n*) a challenging, a rousing to anger. *Ps.* 95. 8.

PSALTER (*n*) the name given to the Book of Psalms.

PURGATORY (*n*) a place, as is taught by the Church of Rome, wherein souls are *purged* by fire from their impurities before they are admitted into heaven. See *Article* 17.

QUADRAGESIMA (*n*) (1) A name formerly given to the first Sunday in Lent, because it is, in round numbers, *forty* days before Easter. (2) Lent.

QUINQUAGESIMA (*n*) (1) The name given to the Sunday before Lent because in round numbers it is *fifty* days before Easter. (2) The fifty days between Easter and Pentecost.

RAMPING (*part*) roaming, ranging about, ravening. *Ps.* 22. 13.

RATIFICATION (*n*) the name given to the Royal approval which is appended to the 39 Articles. Mention is made in it of the confirmation of them by Convocation.

RATIFY (*vb trs*) to settle, affirm, confirm. See *Confirmation Service.*

REDEMPTION (*n*) the recovery of mankind from sin and death by the obedience and sacrifice of Christ, who is hence called our *Redeemer.*

REDUCE (*vb trs*) to lead back again. *e.g.* 'the *reducing* of the people to... godly living.' See *Preface, Of Ceremonies.*

REGENERATION (*n*) new birth. Used to signify that inward spiritual grace which is given by God's Holy Spirit in Baptism.

REHEARSE (*vb trs*) to repeat, say over again; also, to recount, narrate.

RELICS *or* RELIQUES (*n*) the remains of the bodies or clothes of Saints or Martyrs, or of the instruments by which they were put to death.

REMISSION (*n*) forgiveness of sins. Used of the form of Absolution which the Priest employs in the daily service in pronouncing the forgiveness of the truly penitent.

RESPONDS (*n pl*) versicles, or short anthems, sung in pre-Reformation times after the reading of a lection.

RESPONSES (*n*) those parts of the Church Services where the people speak alternately with the Minister.

RIGHT (*adv.* = very. e.g. *right* early = very early. *Ps.* 46. 5. Cf. *right* humbly. *Ps.* 30. 8.

ROCHET (*n.*) a linen garment worn by bishops under the chimere (which is the name of the upper part to which the lawn sleeves are attached).

ROD (*n.* in the sense of *sceptre*, as an emblem of rule. *Ps.* 125. 3. Cf. *Ezek.* 19. 14; 20, 37; *Mic.* 7. 14.

ROGATION DAYS (*n.*) three days immediately before Ascension Day. They were set apart to be observed by processional prayers and fastings. Hence they were sometimes called *Gang-days.*

ROOM (*n.* space, place. *Ps.* 31. 8; 80. 9. Luke 14. 8, 9.

RUBRIC (*n.*) regulations in the Prayer-Book stating when and where and how the acts of Divine Service are to be performed. They were originally and are now sometimes printed in *red*, hence the name.

RUNAGATE (*n.*) a runaway. *Ps.* 68. 6.

SABAOTH (*n.*) a Hebrew plural noun meaning *hosts.* Lord God of *Sabaoth* = Lord God of Hosts. *Te Deum.*

SACRAMENT (*n.*) no better definition could be contrived than that given in the Church Catechism.

SACRILEGE (*n.*) making a profane use of anything which is sacred.

SATISFACTION (*n.*) (1) Something done to content a person whom we have injured. (2) Christ's death is also called a satisfaction for the sins of the whole world.

SCHISM (*n.*) a rending, or breaking up, of the unity of Christ's Church.

SCHOOLMEN (*n.*) a name given to the learned theological writers of the 12th, 13th, and 14th centuries. Called '*School-authors.*' Article 13.

SECT (*n.*) a religious body following some particular leader, instead of holding to the teaching of the Catholic Church

SEE (*n.*) a seat Used for the city where a bishop has his seat or throne.

SEPTUAGESIMA (*n.*) the Sunday which is, in round numbers, *seventy* days before Easter.

SERAPHIM (*n.*) angels who surround the throne of God. The name probably refers to their brightness, like burning fire. See *Is.* 6. 2.

SERMON (*n.*) an exhortation or instruction founded on some passage of Holy Scripture.

SET BY (*vb trs*) to think much of, to esteem highly. *Ps.* 15. 4.

SEXAGESIMA (*n.*) the Sunday which is, in round numbers, *sixty* days before Easter.

SHAWM (*n.*) a kind of clarionet, a wind instrument made originally of reed-pipes. *Ps.* 98. 7.

SHROVE TUESDAY (*n.*) the day before Ash-Wednesday. The name was given because it was the custom, in old times, for people on that day to *shrive*, or confess their sins, as a preparation for the Lord's Supper.

SIDESMEN (*n.*) corrupted from *Synod's men*, a name given to certain persons chosen yearly to assist the churchwardens in their duties.

SINGULAR (*adj.*) unique, special. '*Singular* gifts of the Holy Ghost.' *Collect for St Barnabas Day.*

SPENT (*p. p.*) used up. 'If the consecrated Bread or Wine be all *spent.*' *Rubric in Comm. Service.*

SPIKENARD (*n.*) an Oriental aromatic plant. *Matt.* 14. 3.

STANDETH IN (*vb intrs*) consisteth in. 'Original sin *standeth* not *in* the following of Adam.' *Article* 9.

STOMACH (*n.*) used metaphorically to signify *pride, courage. Ps.* 101. 7.

SUBTILTY (*n.*) cunning, deceit 'The *subtilty* of the devil.' *Litany.*

SUCCOUR (*vb trs*) to help, assist. 'Love, honour, and *succour* father and mother.' *Ch. Catech.*

SUDDENLY (*adv.*) hastily, rashly. 1 *Tim.* 5. 22.

SUFFRAGES (*n.*) in the Prayer-Book the word is used to signify certain short petitions such as are found in the Litany. Compare *Direction for the Litany in the Consecration of Bishops.*

SUPEREROGATION (*n.*) voluntary work, done over and above God's commandments *Article* 14

SURCEASE (*vb intr*) to cease from any act. *Office for Ordering Priests.*
SWEAT (*n*) the sweating sickness, a dangerous disease. *Rubr. for Comm. of the Sick.*
SYNODALS (*n*) payments made by beneficed clergy to the bishop or archdeacon at visitations.

TABRET (*n*) a tabor, or tambourine. *Ps.* 81. 2.
TENDER (*vb trs*) to offer, present. 'Such alterations as were *tendered* to us.' *Preface to Pr.-Bk.*
THAT (*pron*) = that which, what. 'Nothing can like them, but *that* is new.' *Preface. Of Ceremonies.* Cf. 'do always *that* is righteous in thy sight.'
THINK MUCH (*vb intr*) to esteem it a great matter. 'If they *think much* that any of the old do remain.' *Preface. Of Ceremonies.*
TO (*prep*) = for. 'I take thee *to* my wedded wife.' *Solemn. of Matrim.*
TO YOU-WARD (*prep*). The preposition *toward* is not unfrequently thus divided in older English. Cf. *Ps.* 40. 5; also 'to God-ward.' *Ex.* 18. 9.
TRANSUBSTANTIATION (*n*) the doctrine of the Church of Rome, concerning the bread and wine in the Lord's Supper, teaching that by a change in the elements the whole substance of the bread and wine is converted into the substance of the Body and Blood of Christ, so that only the *accidents* not the *substance* of the bread and wine remain.
TRAVAIL (*vb intr*) to toil, to labour, to be troubled. 'All that *travail* and are heavy laden.' *Matth.* 11. 28.
TRINITY (*n*) the doctrine which teaches that in the Unity of the Godhead there are *three* persons, Father, Son, and Holy Ghost.
TROTH (*n*) good faith. 'I plight thee my *troth*.' *Solemn. of Matr.*
TUSH (*interj*) an exclamation of scorn or impatience. *Ps.* 10. 6; 73. 11.

UNDER (*prep*) in the time of. '*Under* Pontius Pilate' = when he was the governor.
UNDERSTANDED (*p p*) understood. *Article* 24.
USE (*n*) in expressions like 'Salisbury *Use*,' 'Hereford *Use*,' &c. the word refers to liturgies which existed before the Reformation. *Preface.*
USURY (*n*) income from money out at *use*, interest of money; but often with a sense of exorbitance and illegality. *Ps.* 15. 6.

VERITY (*n*) truth. *Ps.* 111. 7. *Athan. Creed.*
VERSICLES (*n*) short verses said alternately by priest and people.
VICAR (*n*) one who supplies the place of the Rector of a parish, when the Rector is a corporation, spiritual or temporal, or a layman.
VICARAGE (*n*) the residence of the Vicar.
VIGIL (*or* EVE) (*n*) the night or evening before certain holy days appointed by the Church. For a list of them, see *Table after Preface.*
VULGAR (*adj*) belonging to the people. Hence, 'the *vulgar* tongue' = the language of the people, as opposed to any foreign tongue.

WASH (*vb trs*) to moisten, make wet, without the idea of making clean. *Ps.* 6 6.
WATERPIPES (*n*) cataracts, torrents of water from the mountains. *Ps.* 42. 9.
WEALTH (*n*) well-being, good general condition. 'In health and *wealth* long to live.'
WHITSUNDAY (*n*) a great Festival of the Church, the Sunday which comes 10 days after Ascension-day. The feast is to commemorate the descent of the Holy Ghost. The name is almost certainly taken from the *white* robes worn by the candidates for Baptism on that day. Other derivations have been suggested.
WILINESS (*n*) cunning. *Ps.* 10. 2.
WIST (*vb intr*) = knew. The present tense is *wot*, the past, *wist*. Cf. 'I *wot* that he whom thou blessest is blessed;' also '*Wist* ye not that I must be about my Father's business?'
WORSHIP (*vb trs*) to honour, to shew respect or reverence to. 'With my body I thee *worship*.' *Solemn. of Matr.*
WRETCHLESSNESS (*n*) recklessness, carelessness. *Article* 17.

CONCORDANCE

TO THE

PSALMS OF DAVID

AS CONTAINED IN THE

BOOK OF COMMON PRAYER.

Aaron. 77. 20. *Moses* and A. 99. 6. A. among . 106. 16. A. whom . 106. 16. A. the saint . 115. 10. 12. house of A . 118. 3. 135. 19. 135. 20. Aaron's beard

Abhor. 5. 6. Lord will a . 11. 6. *his soul* a . 26. 4. doth he a . 44. 18. 1. utterly a . 101. 1. hate and a *this thing*

Abhorred. 22. 24. nor a . the law . 36. 7. me to be a . 89. 37. a. as I forsaken . 106. 39. a. his own inheritance. 107. 18. a. all manner of meat

Abhorrest-th. 10. 3. God *abhorreth* A . 58. 14. *abhorrest* thou not soul

Abide. 37. 7. a. patiently . 9. patiently a . 71. 12. 49. 12. a. in honour . 68. 14. Lord will a . 91. 1. shall a . 104. 13. world not a . 119. 5. who may a . 147. 17. able to a

Abideth. 119. 90. and it a .

Abiding. 9. 18. patient a .

Abiram. 106. 17. con. of A

Abjects. 35. 15. a. came

Able. 1. 6. a. to stand . 18. 38. 18. 21. 11. a. to overthrow . 40. 7. 40. express . 144. to look up . 66. 7. a. to exalt . 69. 23. a. to be numbered . 147. 17. a. to stand in front

Abominable. 14. 2. be corrupt . 53. 2. 4. altogether become a . 88. 8. 8. a. unto

About. 3. 7. people round a . 18. 4. *floods* came a . 18. 12. went a . 18. 45. come me . 119. 12. a. me like bees . 119. 75. wickedly a .

Above. 1. 5. rise a . 50. 4. heaven a . 57. 24. clouds a . 57. 5. 104. 13. hills from a . 104. 3. a. waters . 104. 7. hand from a . 144.

Abraham. 47. 9. God of A . 105. 6. seed of A . 9. made with A . 105. 42. covenant

Abundance. 72. 7. a. of peace . 94.

Abundant. 31. 7. a . 103.

Abroad. 77. 17. were a .

Absent. 44. 25. be not a . 74. 1. art thou *absent*

Absent (*Verb*) 77. 7. Will the Lord a. himself for ever

Accept. 20. 3. a. thy burnt-sacrifice . 51. 2. 1. the persons

Acceptable. 19. 14. be alway . . 37. 5. his way a . 69. 13. an *acceptable time*

According. 28. 4. a. to their deeds . and a. to the wickedness . 62. 12. a. to his work . 75. 5. a. unto right . 119. 23. a. to thy word. 25. 41. 58. 65. 76. 107. 116. 154. 169. 170. 149. a. as thou

Acknowledge-d. 32. 5. a. my sin . 51. 3. I a. my faults . 119. 26. I have a. my ways

Acquaintance. 31. 13. a. were afraid . 55. 12. a. far from me . 88. 8. out of sight

Acts. 60. 12. great a . 108. 13. 78. 2. noble a . 150. 2. 145. 6. mighty a . deeds

Adder. 58. 4. a. that stoppeth . 91. 13. lion and a . 140. 3. *adder's* poison is under their lips

Add. 69. 27. make much *add* to their sorrow

Adulterers. 50. 18. par taker with the *adulterers*

Advantage. 73. 10. no small . . 89.

Adversaries. 18. 40. above me rose a . 27. 14. will of mine a . 69. 20. a. are all in . 74. 5. a. roar . 83. 17. ashamed that a . 89. 41. a. to reproach . 149. 24. a. be clothed with shame

Adversary. 55. 13. mine a . that. 74. 11. a. do this dishonour . 109. 1. from the a's hand

Adversities. 31. 8. soul in a . 35. 15. troubles and a .

Adversity. 15. 27. that are in a . 25. 17. look upon my a . 35. 26. that do mine a . 90. 15. years wherein . 94. 13. time of . 102. 43. saw mine a . 119. 153. consider mine *adversity*

Afar 38. 11. stood *afar* off . 138. 6. beholdeth them *afar off*

Afore. 74. 6. timber *afore*. 129. with axes *afore*

Afraid. 3. 6. a. for ten thousands . 27. 1. made me a . 64. a. out of . 27. 1. shall I be a . 8. heart be a . 31. 13. were a. of me . 49. 16. Be not thou a . 53. 6. They were a . 56. 3. sometime a . 11. a. what man . 65. 8. a. at thy tokens . 77. 16. saw thee, and were a . 83. 15. a. with thy storm . 90. 7. a. at thy wrathful . 91. 5. a. for any terror . 97. 4. saw it, and was a . 104. 7. thunder they are a . 105. 37. a. of them . 112. 7. a. of any evil tidings . 119. 39. that I am a. of . 53. horrible a . 120. a. of thy judgements

After. 102. 18. those that come *after*

Again. 7. 7. lift up thyself a . 18. 37. turn a . 41. 37. 21. prayeth not a . 41. 10. me up a . 50. 1. unto us a . 90. 3. a. thou sayest, Come a . 13. Turn thee a . 15. Comfort us a . 107. 39. a. when they are . 116. 7. Turn a . thou, 146. 3. he shall turn again

Against. 2. 2. a. the Lord, and a. his Anointed . 3. 1. that rise a. me . 6. a. me round about . 27. 3. war a. me . 34. 16. Lord is a. them . 35. 1. fight a. me . 39. 10. wrestle a. them . 56. 11. I. de com a. me . 57. 7. a. the man that . 58. 30. arms a. me . 44. 6. rise up a. me . 51. 4. Thee only . 55. 19. that was a. me . 76. 20. spake a. God . 80. 14. risen a. me . 109. 27. rise up a. me . 119. 23. speak a. me . 124. 1. rose up a. us . 129. 21. rise up a. thee

Age. 39. 6. a. is even as nothing . 71. 9. time of a . 119. old a . 9. 18. a. are thy years . 92. 14. fruit in their a . 102. 24. midst of mine *age*

Aged. 119. 100. than the a .

Ages. 145. 13. throughout all *ages*

Agreement. 49. 7. nor make . . atonement for him

Alleth. 101. 5. What a. thee, o then sea

Air. . . fowls of the a . 79. 2. 104. 12. 77. 17. a. thundered

Alien. 69. 8. a. unto my

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Alive. 41. 2. keep him *alive*

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me; 30. *All* they that go down; 25. 2. For *all* they that hope; 27. 4. *all* the days; 31. 26. *all* ye his saints; 33. 4. *all* his works; 34. 6. *all* his troubles; 17. *all* their troubles; 35. 10. *All* my bones; 38. 9. *all* my desire; 39. 14. *all* my fathers; 50. 12. *all* that is therein

Alloweth. 11. 6. *allow-eth* the righteous

Almighty. 68. 14. the *A.* scattered; 91. 1. shadow of the *A.*; 132. 2. *A.* God of Jacob

Almost. 73. 2. *a.* gone; 14. I had *a.* said; 119. 87. *a.* made an end of me

Aloes. 45. 9. *a.*, and cassia

Alone. 49. 8. must let that *a.*; 86. 10. God *a.*; 102. 7. *alone* upon the house-top

Already. 126. 4. for us *a.*

Also. 95. 4. hills is his *also*

Altar -s. 26. 6. go to thine *a.*; 43. 4. *a.* of God; 51. 19. upon thine *a.*, 84. 3. even thy *a.*; 118. 27 horns of the *altar*

Alter. 89. 34. *a.* the thing

Altogether. 14. 4. *a.* become abominable, 53. 4; 19. 9. righteous *a.*; 39. 6. is *a.* vanity; 74. 9. havock of them *a.*; 139. 3. know-est it *altogether*

Alway. 9. 18. not *a.* be-forgotten; 10. 5. *a.* grievous; 19. 14. *a.* acceptable; 34. 1. *a.* give thanks; 40. 14. *a.* preserve me; 50. 8. *a.* before me; 61. 8. *a.* sing praise; 62. 8. trust in him *a.*; 71. 12. abide *a.*; 73. 22. *a.* by thee; 103. 9. *a.* be chiding; 105. 8. *a.* mindful; 106. 3. *a.* keep judgement; 109. 18. *a.* girded; 119. 20. *a.* unto thy judgements; 44. *a.* keep thy law; 109. *a.* in my hand; 112. to fulfil thy statutes *alway*

Always. 16. 9. *a.* before me; 71. 5. *always* of thee

Amalek. 83. 7. Ammon, and Amalek

Amen. 41. 13. without end. *A.*; 72. 19. majesty. *A.*, *A.*; 89. 50. evermore. *A.*, and *A.*; 106. 48. people say, *Amen*

Amiable. 84. 1. how *a.* are

Amiss. 106. 6. *a.*, and dealt; 130. 3. what is done *amiss*

Ammon. 83. 7. Ammon, and Amalek

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Angels. 8. 5. lower than the *a.*; 68. 17 thousands of *a.*; 78. 26. *a.'* food; 50. evil *angels*; 91. 11. his *a.* charge; 103. 20. ye *angels*, 148. 2; 104. 4. his *angels* spirits

Anger. 38. 1. in thine *a.*; 78. 50. *a.*, displeasure; 85. 4. *a.* cease from us; 103. 9. *a.* for ever; 106. 29. provoked him to *anger*

Angered. 106. 16. *a.* Mo-ses; 32. *a.* him also at the waters

Angry. 2. 12. lest he be *a.*; 76. 7. when thou art *a.*? 79. 5. wilt thou be *a.*, 80 4; 90. 9. art *a* all our days are gone

Anointed (*Verb*). 23. 5. *a.* my head, 45. 8. *a.* thee with the oil; 89. 21. have I *a.* him; 92. 9. *a.* with fresh oil

Anointed. 2. 2. against his *A.*; 18. 51. David his *A.*; 20. 6. helpeth his *A.*; 28. 9. defence of his *A.*; 84. 9. face of thine *A.*; 89. 37. forsaken thine *A.*; 50. foot-steps of thine *A.*; 105. 15. Touch not mine *A.*; 132. 10. presence of thine *A.*; 18. lantern for mine *A.*

Another. 16. 4. *a.* god; 19. 2. telleth *a.*: and one night certifieth *a.*; 42. 9. deep calleth *a.*; 49. 2. one with *a.*; 72. 5. genera-tion to *a.*, 90. 1. | 119. 90. | 135. 13; 75. 8. setteth up *a.*; 109. 7. *a.* take his office; 145. 4. thy works unto *a.*

Answer. 38. 15. shalt *a.* for me; 119. 42. make *answer*

Any. 4. 6. *any* good? 14. 3. if there were *any*, 53. 3

Any thing. 36. 4. abhor *any t.*; 94. 20. *any t.* to do with

Apace. 68. 6. runneth *a.*

Apparel. 93. 1. his *a.*—glorious *apparel*

Appear. 42. 2. *a.* before the presence; 102. 16. his glory shall *a.*

Appeared -th. 50. 2. hath God *a.*; 84. 7. *a.* every one

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Appointed. 44. 22. *a.* to be slain; 79. 12. *a.* to die; 81 3 time *a.*; 102. 20. *a.* unto death; 104. 8. place which thou hast *a.*; 19. *a.* the moon; 105. 10. *a.* the same

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Aright. 78. 9. heart *a.*

Arise. 7. 6. *a.* up for me; 10. 13. *A.*, O Lord God; 44. 26. *A.*, and help us; 59. 4. *a.* thou; 68. 1. Let God *a.*; 74. 23. *A.*, O God, 82 8.; 78. 39. displeasure to *a.*; 89. 10. waves—*a.*; 92. 10. wicked that *a.*; 94. 2. *A.*, thou Judge; 102. 13. shalt *a.*, and have mercy; 132. 8. *Arise*, O Lord

Ariseth. 104. 22. sun *a.*; 107. 25. wind *a.*; 112. 4. *a.* up light

Ark. 132. 8. *a.* of thy strength

Arm. 44. 3. their own *arm*; 4. hand, and thine *a.*; 89. 11. thy mighty *a.*; 14. hast a mighty *a.*; 22. *a.* shall strengthen him; 98. 2. holy *a.*; 136. 12. stretched out *a.*

Armies. 44. 10. forth with our *a.*; 68. 12. Kings with their *a.*

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Arose. 76. 9. When God *a.*

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Arrows. 7. 14. *a* against the persecutors; 11 2 make ready their *a.*; 18.14 his *a.*, and scattered; 38. 2 *a* stick fast, 45. 6. *a.* are very sharp; 57. 5. spears and *a.*; 58. 6. shoot their *a.*; 64. 3. out their *a.*; 76. 3. *a.* of the bow; 77. 17. *a.* went abroad; 120. 3. sharp *a.*; 127. 5. *a.* in the hand of the giant; 144. 6. shoot out thine *a.*

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Ascend. 24 3. Who shall *a.*

Ascribe. 59 9. I *a* unto thee; 68 34 *Ascribe* ye the power; 96 7. *A* unto the Lord, 8 29 1

Ashamed. 25 2. shall not be *a.*; 34. 5. were not *a.*; 40. 17. Let them be *a.*, 70. 2; 69. 6 be *a.* for my cause; 74. 22 simple go away *a.*; 83. 16. faces *a.*; 86. 17. see it, and be *a.*; 119. 46. will not be *a.*; 80. that I be not *a.*; 127. 6. not be *ashamed* when they speak

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Avenge. 35. 23. *a.* thou my cause, 119. 154; 54. 1. *avenge* me; 135. 14. *avenge* his people; 140. 12. *avenge* the poor

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Away. 6. 8. *A* from me, 119. 115; 37. 10. he shall be *a.*; 51. 1. do *a.* mine offences; 88. 7. put *a.* mine acquaintance; 109. 13. be done *a.* *See* CAST, GET

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Babylon. 87. 3. Rahab and Babylon; 137. 1. the waters of Babylon; 8. daughter of Babylon

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Right. 2. 12. r. way; 7. 10. 7. 9. 4 my r.; direct my; 17. 1. hear the r.; 18. 22. r. things would be; 23. 3. r. paths; 119. 121.; 7. Hear the; 18. 4. I shall save; 12. stands at; 20. 6. r. hand; 21. 8. r. hand; 44. 3. r. hand; 45. 4. r. hand; 48. 10. r. hand; 60. 5. r. hand; 63. 8. r. hand; 73. 23. r. hand; 74. 11. r. hand; 77. 10. the r. hand; 80. 15. r. hand; 89. 13. r. hand; 98. 1. r. hand; 108. 6. r. hand; 109. 6. r. hand; 110. 5. r. hand; 118. 15. r. hand; 16. r. hand; 119. 173. r. hand; 137. 5. r. hand; 139. 10. r. hand; 144. 8. r. hand; 11. r. hand

Righteous. 1. 6. the r.; 5. 12. r.; 7. 9. r.; 11. 3. r.; 11. 5. r.; 12. 5. r.; 14. 5. r.; 32. 11. r.; 33. 1. r.; 34. 17. r.; 34. 19. r.; 34. 21. r.; 37. 12. r.; 37. 16. r.; 37. 17. r.; 37. 21. r.; 37. 25. r.; 37. 29. r.; 37. 30. r.; 37. 32. r.; 34. 15. r.; 34. 17. r.; 34. 19. r.; 34. 21. r.; 34. 22. r.; 34. 25. r.; 34. 26. r.; 34. 27. r.; 34. 28. r.; 34. 29. r.; 34. 30. r.; 34. 31. r.; 34. 32. r.; 34. 33. r.; 34. 34. r.; 34. 35. r.; 34. 36. r.; 34. 37. r.; 34. 38. r.; 34. 39. r.; 34. 40. r.; 34. 41. r.; 34. 42. r.; 34. 43. r.; 34. 44. r.; 34. 45. r.; 34. 46. r.; 34. 47. r.; 34. 48. r.; 34. 49. r.; 34. 50. r.; 34. 51. r.; 34. 52. r.; 34. 53. r.; 34. 54. r.; 34. 55. r.; 34. 56. r.; 34. 57. r.; 34. 58. r.; 34. 59. r.; 34. 60. r.; 34. 61. r.; 34. 62. r.; 34. 63. r.; 34. 64. r.; 34. 65. r.; 34. 66. r.; 34. 67. r.; 34. 68. r.; 34. 69. r.; 34. 70. r.; 34. 71. r.; 34. 72. r.; 34. 73. r.; 34. 74. r.; 34. 75. r.; 34. 76. r.; 34. 77. r.; 34. 78. r.; 34. 79. r.; 34. 80. r.; 34. 81. r.; 34. 82. r.; 34. 83. r.; 34. 84. r.; 34. 85. r.; 34. 86. r.; 34. 87. r.; 34. 88. r.; 34. 89. r.; 34. 90. r.; 34. 91. r.; 34. 92. r.; 34. 93. r.; 34. 94. r.; 34. 95. r.; 34. 96. r.; 34. 97. r.; 34. 98. r.; 34. 99. r.; 34. 100. r.; 34. 101. r.; 34. 102. r.; 34. 103. r.; 34. 104. r.; 34. 105. r.; 34. 106. r.; 34. 107. r.; 34. 108. r.; 34. 109. r.; 34. 110. r.; 34. 111. r.; 34. 112. r.; 34. 113. r.; 34. 114. r.; 34. 115. r.; 34. 116. r.; 34. 117. r.; 34. 118. r.; 34. 119. r.; 34. 120. r.; 34. 121. r.; 34. 122. r.; 34. 123. r.; 34. 124. r.; 34. 125. r.; 34. 126. r.; 34. 127. r.; 34. 128. r.; 34. 129. r.; 34. 130. r.; 34. 131. r.; 34. 132. r.; 34. 133. r.; 34. 134. r.; 34. 135. r.; 34. 136. r.; 34. 137. r.; 34. 138. r.; 34. 139. r.; 34. 140. r.; 34. 141. r.; 34. 142. r.; 34. 143. r.; 34. 144. r.; 34. 145. r.; 34. 146. r.; 34. 147. r.; 34. 148. r.; 34. 149. r.; 34. 150. r.; 34. 151. r.; 34. 152. r.; 34. 153. r.; 34. 154. r.; 34. 155. r.; 34. 156. r.; 34. 157. r.; 34. 158. r.; 34. 159. r.; 34. 160. r.; 34. 161. r.; 34. 162. r.; 34. 163. r.; 34. 164. r.; 34. 165. r.; 34. 166. r.; 34. 167. r.; 34. 168. r.; 34. 169. r.; 34. 170. r.; 34. 171. r.; 34. 172. r.; 34. 173. r.; 34. 174. r.; 34. 175. r.; 34. 176. r.; 34. 177. r.; 34. 178. r.; 34. 179. r.; 34. 180. r.; 34. 181. r.; 34. 182. r.; 34. 183. r.; 34. 184. r.; 34. 185. r.; 34. 186. r.; 34. 187. r.; 34. 188. r.; 34. 189. r.; 34. 190. r.; 34. 191. r.; 34. 192. r.; 34. 193. r.; 34. 194. r.; 34. 195. r.; 34. 196. r.; 34. 197. r.; 34. 198. r.; 34. 199. r.; 34. 200. r.; 34. 201. r.; 34. 202. r.; 34. 203. r.; 34. 204. r.; 34. 205. r.; 34. 206. r.; 34. 207. r.; 34. 208. r.; 34. 209. r.; 34. 210. r.; 34. 211. r.; 34. 212. r.; 34. 213. r.; 34. 214. r.; 34. 215. r.; 34. 216. r.; 34. 217. r.; 34. 218. r.; 34. 219. r.; 34. 220. r.; 34. 221. r.; 34. 222. r.; 34. 223. r.; 34. 224. r.; 34. 225. r.; 34. 226. r.; 34. 227. r.; 34. 228. r.; 34. 229. r.; 34. 230. r.; 34. 231. r.; 34. 232. r.; 34. 233. r.; 34. 234. r.; 34. 235. r.; 34. 236. r.; 34. 237. r.; 34. 238. r.; 34. 239. r.; 34. 240. r.; 34. 241. r.; 34. 242. r.; 34. 243. r.; 34. 244. r.; 34. 245. r.; 34. 246. r.; 34. 247. r.; 34. 248. r.; 34. 249. r.; 34. 250. r.; 34. 251. r.; 34. 252. r.; 34. 253. r.; 34. 254. r.; 34. 255. r.; 34. 256. r.; 34. 257. r.; 34. 258. r.; 34. 259. r.; 34. 260. r.; 34. 261. r.; 34. 262. r.; 34. 263. r.; 34. 264. r.; 34. 265. r.; 34. 266. r.; 34. 267. r.; 34. 268. r.; 34. 269. r.; 34. 270. r.; 34. 271. r.; 34. 272. r.; 34. 273. r.; 34. 274. r.; 34. 275. r.; 34. 276. r.; 34. 277. r.; 34. 278. r.; 34. 279. r.; 34. 280. r.; 34. 281. r.; 34. 282. r.; 34. 283. r.; 34. 284. r.; 34. 285. r.; 34. 286. r.; 34. 287. r.; 34. 288. r.; 34. 289. r.; 34. 290. r.; 34. 291. r.; 34. 292. r.; 34. 293. r.; 34. 294. r.; 34. 295. r.; 34. 296. r.; 34. 297. r.; 34. 298. r.; 34. 299. r.; 34. 300. r.; 34. 301. r.; 34. 302. r.; 34. 303. r.; 34. 304. r.; 34. 305. r.; 34. 306. r.; 34. 307. r.; 34. 308. r.; 34. 309. r.; 34. 310. r.; 34. 311. r.; 34. 312. r.; 34. 313. r.; 34. 314. r.; 34. 315. r.; 34. 316. r.; 34. 317. r.; 34. 318. r.; 34. 319. r.; 34. 320. r.; 34. 321. r.; 34. 322. r.; 34. 323. r.; 34. 324. r.; 34. 325. r.; 34. 326. r.; 34. 327. r.; 34. 328. r.; 34. 329. r.; 34. 330. r.; 34. 331. r.; 34. 332. r.; 34. 333. r.; 34. 334. r.; 34. 335. r.; 34. 336. r.; 34. 337. r.; 34. 338. r.; 34. 339. r.; 34. 340. r.; 34. 341. r.; 34. 342. r.; 34. 343. r.; 34. 344. r.; 34. 345. r.; 34. 346. r.; 34. 347. r.; 34. 348. r.; 34. 349. r.; 34. 350. r.; 34. 351. r.; 34. 352. r.; 34. 353. r.; 34. 354. r.; 34. 355. r.; 34. 356. r.; 34. 357. r.; 34. 358. r.; 34. 359. r.; 34. 360. r.; 34. 361. r.; 34. 362. r.; 34. 363. r.; 34. 364. r.; 34. 365. r.; 34. 366. r.; 34. 367. r.; 34. 368. r.; 34. 369. r.; 34. 370. r.; 34. 371. r.; 34. 372. r.; 34. 373. r.; 34. 374. r.; 34. 375. r.; 34. 376. r.; 34. 377. r.; 34. 378. r.; 34. 379. r.; 34. 380. r.; 34. 381. r.; 34. 382. r.; 34. 383. r.; 34. 384. r.; 34. 385. r.; 34. 386. r.; 34. 387. r.; 34. 388. r.; 34. 389. r.; 34. 390. r.; 34. 391. r.; 34. 392. r.; 34. 393. r.; 34. 394. r.; 34. 395. r.; 34. 396. r.; 34. 397. r.; 34. 398. r.; 34. 399. r.; 34. 400. r.; 34. 401. r.; 34. 402. r.; 34. 403. r.; 34. 404. r.; 34. 405. r.; 34. 406. r.; 34. 407. r.; 34. 408. r.; 34. 409. r.; 34. 410. r.; 34. 411. r.; 34. 412. r.; 34. 413. r.; 34. 414. r.; 34. 415. r.; 34. 416. r.; 34. 417. r.; 34. 418. r.; 34. 419. r.; 34. 420. r.; 34. 421. r.; 34. 422. r.; 34. 423. r.; 34. 424. r.; 34. 425. r.; 34. 426. r.; 34. 427. r.; 34. 428. r.; 34. 429. r.; 34. 430. r.; 34. 431. r.; 34. 432. r.; 34. 433. r.; 34. 434. r.; 34. 435. r.; 34. 436. r.; 34. 437. r.; 34. 438. r.; 34. 439. r.; 34. 440. r.; 34. 441. r.; 34. 442. r.; 34. 443. r.; 34. 444. r.; 34. 445. r.; 34. 446. r.; 34. 447. r.; 34. 448. r.; 34. 449. r.; 34. 450. r.; 34. 451. r.; 34. 452. r.; 34. 453. r.; 34. 454. r.; 34. 455. r.; 34. 456. r.; 34. 457. r.; 34. 458. r.; 34. 459. r.; 34. 460. r.; 34. 461. r.; 34. 462. r.; 34. 463. r.; 34. 464. r.; 34. 465. r.; 34. 466. r.; 34. 467. r.; 34. 468. r.; 34. 469. r.; 34. 470. r.; 34. 471. r.; 34. 472. r.; 34. 473. r.; 34. 474. r.; 34. 475. r.; 34. 476. r.; 34. 477. r.; 34. 478. r.; 34. 479. r.; 34. 480. r.; 34. 481. r.; 34. 482. r.; 34. 483. r.; 34. 484. r.; 34. 485. r.; 34. 486. r.; 34. 487. r.; 34. 488. r.; 34. 489. r.; 34. 490. r.; 34. 491. r.; 34. 492. r.; 34. 493. r.; 34. 494. r.; 34. 495. r.; 34. 496. r.; 34. 497. r.; 34. 498. r.; 34. 499. r.; 34. 500. r.; 34. 501. r.; 34. 502. r.; 34. 503. r.; 34. 504. r.; 34. 505. r.; 34. 506. r.; 34. 507. r.; 34. 508. r.; 34. 509. r.; 34. 510. r.; 34. 511. r.; 34. 512. r.; 34. 513. r.; 34. 514. r.; 34. 515. r.; 34. 516. r.; 34. 517. r.; 34. 518. r.; 34. 519. r.; 34. 520. r.; 34. 521. r.; 34. 522. r.; 34. 523. r.; 34. 524. r.; 34. 525. r.; 34. 526. r.; 34. 527. r.; 34. 528. r.; 34. 529. r.; 34. 530. r.; 34. 531. r.; 34. 532. r.; 34. 533. r.; 34. 534. r.; 34. 535. r.; 34. 536. r.; 34. 537. r.; 34. 538. r.; 34. 539. r.; 34. 540. r.; 34. 541. r.; 34. 542. r.; 34. 543. r.; 34. 544. r.; 34. 545. r.; 34. 546. r.; 34. 547. r.; 34. 548. r.; 34. 549. r.; 34. 550. r.; 34. 551. r.; 34. 552. r.; 34. 553. r.; 34. 554. r.; 34. 555. r.; 34. 556. r.; 34. 557. r.; 34. 558. r.; 34. 559. r.; 34. 560. r.; 34. 561. r.; 34. 562. r.; 34. 563. r.; 34. 564. r.; 34. 565. r.; 34. 566. r.; 34. 567. r.; 34. 568. r.; 34. 569. r.; 34. 570. r.; 34. 571. r.; 34. 572. r.; 34. 573. r.; 34. 574. r.; 34. 575. r.; 34. 576. r.; 34. 577. r.; 34. 578. r.; 34. 579. r.; 34. 580. r.; 34. 581. r.; 34. 582. r.; 34. 583. r.; 34. 584. r.; 34. 585. r.; 34. 586. r.; 34. 587. r.; 34. 588. r.; 34. 589. r.; 34. 590. r.; 34. 591. r.; 34. 592. r.; 34. 593. r.; 34. 594. r.; 34. 595. r.; 34. 596. r.; 34. 597. r.; 34. 598. r.; 34. 599. r.; 34. 600. r.; 34. 601. r.; 34. 602. r.; 34. 603. r.; 34. 604. r.; 34. 605. r.; 34. 606. r.; 34. 607. r.; 34. 608. r.; 34. 609. r.; 34. 610. r.; 34. 611. r.; 34. 612. r.; 34. 613. r.; 34. 614. r.; 34. 615. r.; 34. 616. r.; 34. 617. r.; 34. 618. r.; 34. 619. r.; 34. 620. r.; 34. 621. r.; 34. 622. r.; 34. 623. r.; 34. 624. r.; 34. 625. r.; 34. 626. r.; 34. 627. r.; 34. 628. r.; 34. 629. r.; 34. 630. r.; 34. 631. r.; 34. 632. r.; 34. 633. r.; 34. 634. r.; 34. 635. r.; 34. 636. r.; 34. 637. r.; 34. 638. r.; 34. 639. r.; 34. 640. r.; 34. 641. r.; 34. 642. r.; 34. 643. r.; 34. 644. r.; 34. 645. r.; 34. 646. r.; 34. 647. r.; 34. 648. r.; 34. 649. r.; 34. 650. r.; 34. 651. r.; 34. 652. r.; 34. 653. r.; 34. 654. r.; 34. 655. r.; 34. 656. r.; 34. 657. r.; 34. 658. r.; 34. 659. r.; 34. 660. r.; 34. 661. r.; 34. 662. r.; 34. 663. r.; 34. 664. r.; 34. 665. r.; 34. 666. r.; 34. 667. r.; 34. 668. r.; 34. 669. r.; 34. 670. r.; 34. 671. r.; 34. 672. r.; 34. 673. r.; 34. 674. r.; 34. 675. r.; 34. 676. r.; 34. 677. r.; 34. 678. r.; 34. 679. r.; 34. 680. r.; 34. 681. r.; 34. 682. r.; 34. 683. r.; 34. 684. r.; 34. 685. r.; 34. 686. r.; 34. 687. r.; 34. 688. r.; 34. 689. r.; 34. 690. r.; 34. 691. r.; 34. 692. r.; 34. 693. r.; 34. 694. r.; 34. 695. r.; 34. 696. r.; 34. 697. r.; 34. 698. r.; 34. 699. r.; 34. 700. r.; 34. 701. r.; 34. 702. r.; 34. 703. r.; 34. 704. r.; 34. 705. r.; 34. 706. r.; 34. 707. r.; 34. 708. r.; 34. 709. r.; 34. 710. r.; 34. 711. r.; 34. 712. r.; 34. 713. r.; 34. 714. r.; 34. 715. r.; 34. 716. r.; 34. 717. r.; 34. 718. r.; 34. 719. r.; 34. 720. r.; 34. 721. r.; 34. 722. r.; 34. 723. r.; 34. 724. r.; 34. 725. r.; 34. 726. r.; 34. 727. r.; 34. 728. r.; 34. 729. r.; 34. 730. r.; 34. 731. r.; 34. 732. r.; 34. 733. r.; 34. 734. r.; 34. 735. r.; 34. 736. r.; 34. 737. r.; 34. 738. r.; 34. 739. r.; 34. 740. r.; 34. 741. r.; 34. 742. r.; 34. 743. r.; 34. 744. r.; 34. 745. r.; 34. 746. r.; 34. 747. r.; 34. 748. r.; 34. 749. r.; 34. 750. r.; 34. 751. r.; 34. 752. r.; 34. 753. r.; 34. 754. r.; 34. 755. r.; 34. 756. r.; 34. 757. r.; 34. 758. r.; 34. 759. r.; 34. 760. r.; 34. 761. r.; 34. 762. r.; 34. 763. r.; 34. 764. r.; 34. 765. r.; 34. 766. r.; 34. 767. r.; 34. 768. r.; 34. 769. r.; 34. 770. r.; 34. 771. r.; 34. 772. r.; 34. 773. r.; 34. 774. r.; 34. 775. r.; 34. 776. r.; 34. 777. r.; 34. 778. r.; 34. 779. r.; 34. 780. r.; 34. 781. r.; 34. 782. r.; 34. 783. r.; 34. 784. r.; 34. 785. r.; 34. 786. r.; 34. 787. r.; 34. 788. r.; 34. 789. r.; 34. 790. r.; 34. 791. r.; 34. 792. r.; 34. 793. r.; 34. 794. r.; 34. 795. r.; 34. 796. r.; 34. 797. r.; 34. 798. r.; 34. 799. r.; 34. 800. r.; 34. 801. r.; 34. 802. r.; 34. 803. r.; 34. 804. r.; 34. 805. r.; 34. 806. r.; 34. 807. r.; 34. 808. r.; 34. 809. r.; 34. 810. r.; 34. 811. r.; 34. 812. r.; 34. 813. r.; 34. 814. r.; 34. 815. r.; 34. 816. r.; 34. 817. r.; 34. 818. r.; 34. 819. r.; 34. 820. r.; 34. 821. r.; 34. 822. r.; 34. 823. r.; 34. 824. r.; 34. 825. r.; 34. 826. r.; 34. 827. r.; 34. 828. r.; 34. 829. r.; 34. 830. r.; 34. 831. r.; 34. 832. r.; 34. 833. r.; 34. 834. r.; 34. 835. r.; 34. 836. r.; 34. 837. r.; 34. 838. r.; 34. 839. r.; 34. 840. r.; 34. 841. r.; 34. 842. r.; 34. 843. r.; 34. 844. r.; 34. 845. r.; 34. 846. r.; 34. 847. r.; 34. 848. r.; 34. 849. r.; 34. 850. r.; 34. 851. r.; 34. 852. r.; 34. 853. r.; 34. 854. r.; 34. 855. r.; 34. 856. r.; 34. 857. r.; 34. 858. r.; 34. 859. r.; 34. 860. r.; 34. 861. r.; 34. 862. r.; 34. 863. r.; 34. 864. r.; 34. 865. r.; 34. 866. r.; 34. 867. r.; 34. 868. r.; 34. 869. r.; 34. 870. r.; 34. 871. r.; 34. 872. r.; 34. 873. r.; 34. 874. r.; 34. 875. r.; 34. 876. r.; 34. 877. r.; 34. 878. r.; 34. 879. r.; 34. 880. r.; 34. 881. r.; 34. 882. r.; 34. 883. r.; 34. 884. r.; 34. 885. r.; 34. 886. r.; 34. 887. r.; 34. 888. r.; 34. 889. r.; 34. 890. r.; 34. 891. r.; 34. 892. r.; 34. 893. r.; 34. 894. r.; 34. 895. r.; 34. 896. r.; 34. 897. r.; 34. 898. r.; 34. 899. r.; 34. 900. r.; 34. 901. r.; 34. 902. r.; 34. 903. r.; 34. 904. r.; 34. 905. r.; 34. 906. r.; 34. 907. r.; 34. 908. r.; 34. 909. r.; 34. 910. r.; 34. 911. r.; 34. 912. r.; 34. 913. r.; 34. 914. r.; 34. 915. r.; 34. 916. r.; 34. 917. r.; 34. 918. r.; 34. 919. r.; 34. 920. r.; 34. 921. r.; 34. 922. r.; 34. 923. r.; 34. 924. r.; 34. 925. r.; 34. 926. r.; 34. 927. r.; 34. 928. r.; 34. 929. r.; 34. 930. r.; 34. 931. r.; 34. 932. r.; 34. 933. r.; 34. 934. r.; 34. 935. r.; 34. 936. r.; 34. 937. r.; 34. 938. r.; 34. 939. r.; 34. 940. r.; 34. 941. r.; 34. 942. r.; 34. 943. r.; 34. 944. r.; 34. 945. r.; 34. 946. r.; 34. 947. r.; 34. 948. r.; 34. 949. r.; 34. 950. r.; 34. 951. r.; 34. 952. r.; 34. 953. r.; 34. 954. r.; 34. 955. r.; 34. 956. r.; 34. 957. r.; 34. 958. r.; 34. 959. r.; 34. 960. r.; 34. 961. r.; 34. 962. r.; 34. 963. r.; 34. 964. r.; 34. 965. r.; 34. 966. r.; 34. 967. r.; 34. 968. r.; 34. 969. r.; 34. 970. r.; 34. 971. r.; 34. 972. r.; 34. 973. r.; 34. 974. r.; 34. 975. r.; 34. 976. r.; 34. 977. r.; 34. 978. r.; 34. 979. r.; 34. 980. r.; 34. 981. r.; 34. 982. r.; 34. 983. r.; 34. 984. r.; 34. 985. r.; 34. 986. r.; 34. 987. r.; 34. 988. r.; 34. 989. r.; 34. 990. r.; 34. 991. r.; 34. 992. r.; 34. 993. r.; 34. 994. r.; 34. 995. r.; 34. 996. r.; 34. 997. r.; 34. 998. r.; 34. 999. r.; 34. 1000. r.

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Sin. 25. 10. *s.*, for; 17. all my *s.*; 32. 1. whose *s.*; 2. no *s.*; 5. *s.* unto; 6. wickedness of my *s.*; 36. 2. *s.* be; 38. 3 reason of my *s.*; 18. for my *s.*; 39. 12. for *s.*; 40. 9. *s.*, hast; 51. 2. from my *s.*; 3. *s.* is ever; 5. *s* hath; 59. 12 For the *s.*; 89. 32. their *s.*; 103. 3. thy *s.*; 109. 6. into *s.*; 13. let not the *sin*

Sin -ned. 4 4 *s.* not; 41. 4. I have *s.*; 51. 4. I *s.*; 78. 18. *s.* more, 32; 106. 6. *s.* with; 119. 11. I should not *sin* against thee

Sinai. 68. 8. as S.; 17. of S.

Since. 119. 152. long *since*

Sing. 13. 6. *s.* of the Lord; 21. 13. will we *s.*; 27. 7. *s.*, and speak; 30. 13. man *s.*; 33. 3. *S.* unto the Lord, 96. 1, 2. 98. 1. | 104. 33. | 147. 7. | 149. 1; 42. 10. *s.* of him; 47. 1. *s.* unto God, 68 4, 32; 51. 14. *s.* of thy righteousness, 145. 7; 57. 8. *s.*, and give, 108. 1; 10. *s.* unto thee; 59. 16 *s.* of thy power; 17. strength, will I *s.*; 65. 14. laugh and *s.*; 66. 3. *s.* of thee; 71. 7. may *s.*; 20. *s.* upon; 21. when I *s*; 81. 1. *S.* we; 95. 1. let us *s.*; 98. 5. *s.*, rejoice; 6. *s.* to; 101. 1. Lord, will I *s.*; 104. 12. *s.* among; 119. 172. tongue shall *s.*; 132. 9. saints *s.*; 17. rejoice and *s.*; 137. 3. *S.* us; 4. shall we *s.*; 138. 5. *s.* in; 144. 9. *s.* a new song unto thee *See* Praise -s

Singers. 68. 25 *singers* go before; 87. 7. The *singers* also and

Sink. 69. 15. that I *s.* not

Sinners. 1. 1. way of *s.*; 6. neither the *s.*; 25. 7. teach *s.*; 26. 9. with the *s.*; 51. 13. *s.* shall be; 104. 35. As for *s.*, they shall

Sins. 19. 13. presumptuous *s.*; 25. 6. *s.* and; 32. 6. confess my *s.*; 40. 15. *s.* have; 51. 9. from my *s*; 79. 8. old *s*; 9. unto our *s*, 65. 3; 85. 2. their *s*; 90. 8. secret *s.*; 101 4. hate the *s.*; 103. 10. after our *s.*; 12. set our *s.*; 130. 8. Israel: from all his *sins*

Sion. 2. 6. holy hill of S.; 9. 11. dwelleth in S.; 14. daughter of S., 73. 27; 14. 11. Israel out of S., 53. 7; 20. 2. thee out of S.; 48. 2. S. is a fair; 10. S. rejoice; 11. about S.; 50. 2. Out of S.; 51. 18 unto S.; 65. 1. praised in S.; 69. 36. save S.; 74. 3. S., wherein; 76. 2. dwelling in S.; 78. 69. hill of S. which; 84 7 them in S.; 87. 1. S. more; 5. And of S.; 97. 8 S. heard; 99. 2 great in S.; 102. 13. upon S.; 16. up S.; 21. Lord in S.; 110. 2. power out of S.; 125. 1. the mount S.; 126. 1. captivity of S.; 128. 6. S. shall so; 129. 5. at S.; 132. 14. chosen S.; 133. 3. upon the hill of S.; 134. 4. blessing out of Sion; 135. 21. Lord out of S.; 137. 1. thee, O S.; 3. songs of S.; 146. 10. O S., shall; 147. 12. praise thy God, O S.; 149. 2. S. be

Sirion. 29. 6. Sirion, like a

Sisera. 83. 9. unto Sisera

Sit. 26. 5. *s.* among; 69. 12. that *s.*; 107. 10. as *s.*; 110. 1. *S.* thou; 119. 23. did *s.*; 132. 13. shall *sit* upon thy seat

Sittest -th. 10. 8. *s.* lurking; 29. 9. Lord *s.*; 47. 8. God *s*; 68. 33. Who *s.*; 80. 1. that *s.*; 99. 1. *s.* between; 102. 7. *s.* alone

Skip -ped. 29. 6. *s.* like a calf; 114. 4. *s.* like rams, 6

Skirts. 133. 2. to the *s.* of

Slain. 44. 22. to be *s.*; 69. 3. shall be *s.*; 78. 65. priests were *s.*

Slandered -th. 15. 3. not *s.*; 50. 20. *s.* thine; 89. 50. and *s.*; 101. 6. Whoso privily *s.* his

Slanderer. 44. 17. the *s.*

Slay. 34. 21. shall *s.*; 37. 14. *s.* such; 33. to *s.* him; 59. 11. *S.* them; 109. 15. might *s.*; 139. 19. not *s.*; 143. 12. *s.* mine enemies

Sleep. 76. 5. their *s.*; 78. 66. out of *s.*; 90. 5. as a *s.*; 127. 3. giveth his beloved *sleep*

Sleep -est. 13. 3. I *s.*; 44. 23. why *s.*; 121. 3. not *s.*; 4. nor *s.*; 132. 4. mine eyes to *sleep*

Slept. 3. 5. down and *s.*; 76. 5. they have *slept* their sleep

Slew. 78. 31. *s.* the wealthiest; 34. he *s.*; 105. 29. *s.* their fish; 135. 10. *s.* mighty kings, 136. 18

Slide. 18. 36. footsteps shall not *s.*; 37. 31 goings shall not *s.*

Slip -ped -t. 17. 5. *s.* not; 38. 16. foot *s.*; 66. 8. feet to *s*; 73. 2. well-nigh *s.*; 94. 18. when I said, My foot hath *s.*

Slippery. 35. 6. dark and *s.*; 73. 17. them in *s.* places

Slumber. 121. 4. neither *s.* nor sleep; 132. 4. eye-lids to *s.*

Small. 18. 42. as *s.*; 37. 16. A *s.*; 73. 10. no *s.*; 104. 25. innumerable, both *s.*; 115. 13. Lord: both *s.*; 119. 141. I am *s.*

Smell. 45. 9. garments *s.*; 115. 6. noses have they, and *s.* not

Smite -st. 3. 7. *s.* all; 18. 38. *s.* them; 58. 6. *s.* the jawbones, 89. 24. *s.* down his; 94. 5. They *s.*; 110. 6. *s.* in; 141. 5. *s* me

Smitten. 38. 8. sore *s.*; 42. 12. are *s.*; 44. 20. *s.* us; 69. 27. hast *s.*; 102. 4. *s.* down; 107. 16. *s.* the bars, 143. 3. *s* my life

Smoke. 18. 8. a *s.*; 37. 20. *s*, shall, 68. 2. *s.* vanisheth; 102. 3. like *s*; 119 83. in the *s.*

Smoke (*Verb*) 104. 32 the hills, they shall *smoke*, 144. 5

Smoother. 55. 22. *s.* than

Smote -st. 74. 15. Thou *s.*; 78. 21. *s.* the stony; 31. *s.* down, 49. *s* their cattle; 52. *s.*—first born, 105. 35. 135. 8; 67. *s.* his; 105. 33. *s* their vines; 135. 10. *s* divers; 136. 10. *s.* Egypt; 17. Who *smote* great kings

Snail. 58. 7. like a *snail*

Snare. 66. 10. into the *s.*; 69. 22. made a *s.*; 91. 3. *s.* of the hunter; 119. 110. ungodly have

laid a-s; 124 6. s. of the fowler. thee s., 139 7. have laid a s. for. 141 9. s. of the wicked. 142 3. s. privily laid a s.

Snares. 11 7. rain s., it. 4 the s. of death; 38 12. laid a.; 64 5. hid s.; 91 3. The s. of death., 119 4. hewn the *snares*.

Snow. 51. 7. whiter than s.; 68 14. as s. 147 16. giveth s.; 148 8. vapour hail, and s. melt.

So. 1. 5. not *so*; 115. 8. *so* are.

Soft. 66. 11. *soft* with the *Softer.* 55. 22. were *softer*

Sojourner. 39. 14. a s.

Solid. 148. 17. wind to be s.

Solemn. 81 3. our s.

Some. 20. 7. 8. put. 49 6. **Sometime.** 58. 3. s. a fraud., 68. 22. did s. 89. 20. spak. *sometime* in vision.

Son. 2. 7. my s.; 12. s. lest, 8. s. of man., 45. 17. 144 9. 50. 20. s. of a., 72. 1. king's s., 89. 3. s. of thine handmaid, 116. 14. 86. 23. s. of wickedness

Song. 28. 8. s. will., 33. 3. Lord a new s., 95. 1. 96. 1. 98. 1. 5. 3 put a new s.; 69. 31. God with a s., 77. 6. remembrance my s. in night, I., shall be always, 104. 33. sing to the Lord a s., I shall be of., 118. 14 and my s., 137. 3. there a s., 4. Lord's s., 144. 9 sing a new s.

Songs. 9. 2. s. will., 32. 8. with s., 59 12. make s., 105. 2. s. be., 119. 54. been my s.; 137. 3. s. of Sion.

Sons. 4. 2. yes of men, 78. 1. 31. 21. the s. of men., 77. 15. s. of Jacob., 89. 6. among the s. 37. of men., 144. 12. That our s.

Soon. 18. 43. as they hear, 37. 2. s. be cut, 68. 31. as they are., 79. 8. us, and quickly., 81. 14. should s., 90. 5. as soon., 10. 10., 14. mercy, and that s., 102. 2. hide s., 104. 7. s. removed, 141. 10. Lord, and that soon

Sore -s. 6. 2. heal the *sores*., 38. 2. my *sores* ran

Sore. 2. 5. have displeasure, 6. 3. troubled., 10. 5. vexed., 38. 2. me., 4. the s., 7. mischief., 8. smitten., 78. 50. s. displeasure of., 119. 75. s. trouble., 120. 2. lying., 139. 22. hatred., 143. 7. s. trouble.

Sorrow. 7. 15. encompassed s., 16. thee and s., 38. 10. s. and., 55. 10. s. also and., 69. 29. s. and.

Sorrowful. 69. 17. thee.

Sorrows. 18. 4. s. of death, 22. 11. s. of sore., 94. 19. s. that I

Sorry. 35. 14. s., as though

Sort. 63. 3. all the s. of you

Sought. 34. 4. I the Lord, and., 37. 35. s. him., 36. 12. that s., 77. 2. I s., 11. I s. the., 78. 34. s. him., 119. 155. for I have s., 176. I s. after., 131. 2. s. out., 139. 16. thee., 141. 4. have s. me

Soul. 16. 9. my s. rejoiceth., 10. s. shall not., 17. 13. deliver thou my s., 19. 7. turneth the s., 23. 3. He restoreth my s., 24. 4. lift up his s. unto., 25. 1. I lift up my s., 2. my s. trusteth in., 3. s. be confounded., 4. s. to understand., 20. s. and., 26. 9. gather not my s., 27. 12. false witnesses., 30. 3. s. from hell., 31. 7. considered my s., 33. 19. deliver their s., 34. 2. my s. shall., 3. s., 7. s. without., 9. s. shall be joyful., 12. s. hatred., 17. s. from., 25. s. that., 35. 3. s. I am your., 4. s. that seek., 7. s. without., 9. s. shall be joyful., 12. s. of., 13. my s., 17. s. from., 25. s. that., 40. 14. s. that seek., 41. 4. heal my s., 42. 1. longeth my s., 2. My s. is athirst., 5. heavy s., O my s., 6. My God, my s., 11. vexed, O my s., 43. 5. heavy, O my s., 49. 15. deliverest my s., 50. 19. 56. 13. 86. 13. 116. 8. 94. 4. uphold my s., 55. 6. want for my s., 74. 19. 57. 1. my s. trusteth., 59. 3. for my s. enemy., 7. lion my s., 59. 3. waiting for my s., 62. 1. My s. truly., 5. my s., wait., 8. 2. My s. thirsteth., 6. My s. shall., 63. My s. hangeth., 10. hurt of my s., 66. 14. done for my s., 69. 1. even unto my s., 19. nigh unto my s., 32. 9. reproach my s., 71. 10. my s. whom., 77. 2. my s. refused., 84. 2. My s. hath a., 86. 2. my s., for I am., 4. rejoice my s., 13. deliver my s. full., 14. assemblies thou my s. sought., 94. 17. my s. had been., 19. my s. hath., 103. 1. Bless, O my s., 2., 22., 104. 1., 35., 146. 1., 109. 19. evil against my s., 116. 7. rest, O my s., 119. 20. My s. breaketh; 25. my s. cleaveth; 28. My s. melteth; 81. My s. hath longed; 176. My s. is., 129. my s. keep; 131. my s. hath kept., 175. let my s. live., 120. 5. My s. hath long; 130. 5. my s. doth wait; 6. My s. doth; 139. 14. refrain my s.—my s. is., 138. 3. strength my s.; 139. 13. my s. knoweth; 141. 9. out my s.; 142. 4. cared for my s.; 8. Bring my s. out., 8. persecuted my s., 6. my s. snareth; 31. my s. out of trouble; 12. that vex my *soul*

Souls. 24. 23. s.—servants; 49. 8. their s.; 72. 13. s. of the; 14. s. from; 97. 10. s. of his saints

Sound (Noun). 18. 4. s. is; 47. 5. with the s.; 150. 3. in the *s.*

Sound (*Adjective*). 119. 80

South. 75. 7. yet from the s.; 89. 13. and the s.; 107. 3. and from the s., 3. rivers in the *south*

South *westward.* 78. 27.

Sow. 107. 37. may s. their land; 126. 6. that sow in tears

Spake. 33. 9. For he s., 89. 19. s. in vision; 74. 11. God s.; 94. 12. s. with my mouth; 78. 20. They s.; 99. 7. s. unto; 105. 31. He s., 106. 33. 119. 5., 161. 4. s. unadvisedly

Spakest. 50. 20. s. a slanderous; 78. 19. s. against

Span. 39. 5. s. long hour

Sparc -d. 39. 13. O s. me, 78. 38. s. not their soul

Sparrow. 84. 3. s. hath found

Speak. 2. 5. s. unto them in., 9. 1. I will s., 19. 3. s. and., 12. 4. confess., 27. 3. s. peace., 31. 18. s. grievous., 38. 3. s. vanity., 41. 7. s. against., 50. 16. s. my., 52. 3. s. lies., 55. 15. s. reproachfully., 58. 3. s. lies., 59. 12. s. of., 62. 3. s. of wickedness., 73. 8. s. wickedly., 9. s. blasphemy., 77. 4. s. that I., 78. 19. s. against., 82. 4. s. unrighteously., 94. 4. s. and., 115. 5. s. not., 116. 10. will I s., 119. 23. sit and s., 46. I will s. of thy., 171. lips shall s.; 120. 6. I s. unto; 127. 5. when they s.; 130. 20. s. unrighteously; 145. 11. s. of the might; 21. *speak* his praise.

Speaketh. 10. 3. s. good; 12. 3. s. proud, 17. 10; 15. 2. s. the truth; 41. 6. s. *speaketh* vanity

Spear -s. 35. 3. s., and; 46. 9. s. in sunder; 57. 5. are s.

Spear-men. 68. 30

Speech. 19. 3. neither s. nor; 19. 6. Night s. unto

Spied -st. 55. 9. *spied* unrighteousness; 120. 2. *spiest* out

Spirit. 51. 11 holy S.; 12. free N.; 139. 6. from the S.; 143. 10. let thy loving *Spirit*

Spirit -s. 31. 6. commend my s.; 32. 2. s. there; 34. 18. humble s.; 51. 10. right s. renew; 17. broken s., 76. 12. s. of princes; 77. 6. out my s.; 78. 9. s. cleaveth; 104. 4. angels s.; 30. send forth s., 106. 33. was; 145. 4. s. vexed; 7. s. waeth

Spoil -s. 68. 12. divided the s., 119. 162. maketh great s.

Spoil -eth. 35. 10. *spoileth* him; 44. 11. s. our goods; 89. 40. *spoil* him; 109. 10. stranger s.

Spoken. 50. 1. God, hath s., 62. 11. God hath s. once, twice; 87. 3. are s. of thee; 109. 2. s. against

Spread -est. 22. 11. s. abroad; 104. 2. *spreadest* out; 105. 39. He s. out., 140. 5. have s.

Springing. 114. 8. s. well

Springs. 18. 15. s. of waters., 87. 7. fresh s.; 104. 10. the s.

Sprig. 80. 15. s. that thy

Stablish. 51. 12. s. me with., 78. 8. the thing., 87. 5. he., 89. 2. s. mercy., 4. his., 37., 90. 17. s. thou., 119. 38. s. thy word to me

Staff. 23. 4 and thy *staff*

Stagger. 107. 27. and s.

Stained. 106. 38. s. with

Stand. 1. 5. s. in the., 14. 28. 4. 2. 2. earth s., 4. 4. s. in awe., 5. 5. not s., 7. 6. 8. up., 9. 7. s. for., 19. 9. s. upright., 24. 17. s. out of., 27. 13. s. in., 33. 2. up to help., 34. 2. up to help., 40. 11. God s. in., 38. 11. s. looking., 45. 16. s. whereupon., 50. 5. s. up., 69. 4. God s. not., 76. 14. shall s. so., 78. 7. may s., 79. 14. by., 89. 29. s. fast., 36. s. fast for ever more., 93. 5. holiness s. fast in., 104. 6. waters s., 106. 5. Seba s., 30. s. at the., 111. 8. They s. fast., 119. 47. feet shall s., 133. 2. hills s., 135. 2. s. in the house., 144. 13.

Standest -th. 10. 1. s. afar off., 14. 5. s. fast., 45. 4. s. like., 82. 1. God s., 112. 7. s. fast., 119. 91. s. fast., 120. 5. Kedar s., 122. 2. feet shall s.

Standing. 107. 25. s. wind stormy., 134. 1.

Staring. 22. 17. stand s.

Stars. 8. 3. s. which., 136. 9. s., 147. 4. of the s., 148. 3. all ye s. and light

Starting. 78. 58. s. aside

Statute -s. 19. 8. s. of the Lord., 81. 4. for., 89. 31. my *s.*; 119. 5. my *s.*; 8. keep my *s.*; 12. teach me thy *s.*; 16. I will delight in thy *s.*; 23. did meditate in thy *s.*; 26. me thy *s.*; 33. me, O Lord, the way of thy *s.*; 40. longed after thy *s.*; 45. I seek after thy *s.*; 48. lift up my hands unto thy *s.*; 54. Thy *s.* have been; 59. I turned my feet unto thy *s.*; 64. me thy *s.*; 68. me thy *s.*; 71. that I might learn thy *s.*; 80. in thy *s.*; 83. do not forget thy *s.*; 84. persecute them after thy *s.*; 91. continue this day according to thy *s.*; 98. me wiser than mine enemies through thy *s.*; 99. have more understanding than my teachers: for thy *s.*; 100. understand more than the ancients, because I keep thy *s.*; 102. I have not departed from thy *s.*; 106. I will keep thy righteous *s.*; 108. me, O Lord, thy *s.*; 112. I have inclined my heart to perform thy *s.*; 117. have respect unto thy *s.*; 118. thou hast rejected all them that err from thy *s.*; 119. like the wicked of the earth: therefore I love thy *s.*; 124. me thy *s.*; 125. that I may know thy *s.*; 135. me thy *s.*; 145. I will keep thy *s.*; 155. for they regard not thy *s.*; 167. my soul hath kept thy *s.*; 168. I have kept thy precepts and thy *s.*; 171. when thou hast taught me thy righteous *s.*; 173. thy precepts. 174. I have longed for thy *s.*; 175. thy judgments shall help me. 176. I have not forgotten thy commandments.

Stay. 18. 18. s. upon me., 20. 8. s. themselves., 33. 16. s. himself., 37. 24. s. him with., 41. 3. s. him upon., 71. 3. s. upon me., 73. 23. s. me., 94. 18. s. me., 104. 5. s. it., 119. 117. s. me., 143. 4. s. me.

Stedfast. 78. 8. s. with God

Steps. 17. 5. s. have taken., 37. 23. s. of a., 31. s. shall., 40. 2. s. and., 44. 18. s. from., 73. 2. my s. had., 85. 13. set us in the way of his s., 89. 51. s. of thine., 119. 133. Order my s. in., 139. 3. my s. and., 140. 4. s. of the., 144. 5. s. to.

Stewardship. 109. 8. his s.

Stiff-necked. 75. 5. not s.

Stiffly. 78. 37. s. with him

Still. 4. 4. commune., 8. 2. s. the., 46. 10. Be s., 65. 7. s. the., 74. 23. s. the., 76. 8. s. the., 83. 1. keep not s., 2. s. the., 94. 7. s. the., 103. 9. not s., 107. 29. s. the., 131. 2. s. and., 139. 18. I awake, I am s.

Stir. 7. 6. s. up., 35. 23. s. up., 44. 23. s. up., 59. 4. s. up., 5. s. up., 80. 2. s. up., 99. 1. s. up., 108. 1. s. up., 119. 32. s. up., 139. 20. s. up.

Stirreth. 147. 18. s. up his

Stock. 44. 1. s. that

Stone. 118. 22. s. which., 137. 7. s. of it.

Stones. 102. 14. s. and., 104. 18. s. are., 141. 6. s. are

Stood. 1. 1. s. in the., 33. 9. s. fast., 74. 3. s. in the., 119. 161. s. in awe.

Stoop. 57. 6. s. down., 145. 14. s. down

Stop. 58. 4. s. their ears

Stopped. 107. 42. s. her mouth

Store. 144. 13. s. of all

Stormy. 107. 25. s. wind

Story. 90. 9. s. that we

Stout. 76. 5. s. hearted

Stranger. 39. 12. s. with., 54. 3. s. have., 69. 8. s. unto., 94. 6. s. have., 109. 11. s. have., 146. 9. s. the., 147. 13. s. within

Strangers. 18. 44. s. shall., 45. s. shall., 54. 5. s. have., 59. 5. s. of., 86. 14. s. have., 144. 7. s. have

Strangled. 106. 18. s. their

Strength. 8. 2. s. ordained., 18. 1. s. will., 32. 16. s. of a., 33. 16. s. of a., 39. 13. s. before., 46. 1. s. in., 59. 9. s. will., 60. 7. s. of., 68. 28. s. which., 71. 16. s. of the., 73. 26. s. of., 78. 4. s. and., 81. 1. s. unto., 84. 5. s. are., 86. 16. s. unto., 88. 17. s. of., 89. 17. s. of., 90. 10. s. labour., 96. 6. s. and., 105. 4. s. seek., 110. 2. s. out., 118. 14. s. and., 132. 8. s. of., 138. 3. s. in., 140. 7. s. of., 144. 1. s. to., 147. 10. s. of the., 148. 14. s. of

Stretch -ed. 18. 33. s. my., 44. 20. s. forth., 68. 31. s. out., 77. 2. s. out., 88. 9. s. out., 136. 6. s. out., 143. 6. s. forth

Stricken. 102. 4. s. and

Strife. 31. 20. s. of., 55. 9. s. in., 80. 6. s. unto., 106. 32. s. of

Strive. 103. 9. s. with

Strong. 22. 12. s. bulls., 24. 8. s. and., 29. 4. s. and., 50. 1. s. hath., 68. 33. s. voice., 71. 7. s. refuge., 89. 13. s. is., 93. 4. s. than., 103. 20. s. in., 104. 24. s. and., 111. 6. s. in., 119. 157. s. are., 135. 10. s. kings., 136. 18. s. kings., 147. 13. s. of thy

Stronger. 69. 4. s. than

Strongly. 89. 8. s. unto

Struck. 109. 22. s. through

Stubborn. 78. 8. s. and., 105. 25. s. to

Study. 119. 15. s. in thy

Stumble. 119. 165. s. at

Stumbled. 27. 2. s. and., 105. 37. s. that

Stumbling. 119. 165. s. block

Subdue. 47. 3. s. the., 144. 2. s. my

Subject. 106. 42. s. unto

Submit. 68. 30. s. himself

Subscribe. 44. 5. s. unto

Substance. 16. 3. s. is not., 39. 5. my s. is., 7. my s. is., 89. 47. my s. is., 119. 83. my s. is., 139. 15. my s. was

Subtil. 83. 3. s. counsel

Subtilly. 105. 25. s. with

Succour. 22. 19. s. me., 54. 4. s. my., 59. 4. s. me., 63. 7. s. me., 71. 12. s. me., 77. 35. s. them., 79. 9. s. us., 86. 17. s. me., 94. 17. s. me., 109. 26. s. me., 119. 86. s. me., 173. let thy hand s. me., 118. 7. s. me.

Succoured. 28. 7. s. me., 37. 40. s. them., 83. 8. s. the., 109. 21. s. me., 119. 175. s. me.

Such. 1. 4. s. are., 5. s. as., 14. 1. s. as., 4. s. as., 15. 4. s. as., 24. 6. s. as., 25. 10. s. as., 26. 4. s. as., 28. 3. s. as., 31. 6. s. as., 32. 6. s. as., 34. 12. s. as., 36. 1. s. as., 37. 21. s. as., 38. 13. s. as., 39. 11. s. as., 40. 4. s. as., 41. 8. s. as., 49. 12. s. as., 50. 18. s. as., 52. 5. s. as., 55. 19. s. as., 58. 4. s. as., 59. 5. s. as., 62. 4. s. as., 63. 11. s. as., 64. 5. s. as., 66. 3. s. as., 68. 6. s. as., 69. 22. s. as., 73. 3. s. as., 74. 4. s. as., 78. 8. s. as., 82. 7. s. as., 83. 11. s. as., 84. 6. s. as., 86. 8. s. as., 88. 4. s. as., 89. 6. s. as., 90. 5. s. as., 92. 6. s. as., 94. 8. s. as., 97. 11. s. as., 101. 5. s. as., 102. 26. s. as., 104. 26. s. as., 106. 3. s. as., 107. 27. s. as., 109. 15. s. as., 112. 5. s. as., 119. 37. s. as., 119. 132. s. as., 139. 21. s. as., 140. 11. s. as., 141. 4. s. as., 144. 15. s. as., 146. 5. s. as., 147. 10. s. as., 148. 6. s. as.

Suddenly. 6. 10. s. ashamed., 64. 4. s. do they., 70. 3. s. ashamed., 73. 19. s. do they., 78. 65. s. like., 90. 6. s. it is., 104. 29. s. they., 119. 84. s. wilt thou., 107. 30. s. they

Suffer. 55. 22. s. the., 66. 9. s. our., 89. 33. s. my., 94. 14. s. his., 105. 14. s. no., 121. 3. s. thy., 132. 1. s. David

Sufficient. 38. 13. s. for., 89. 6. s. unto., 119. 96. s. unto

Suffocation. 88. 15. s. I suffer

Summer. 74. 16. s. hast., 104. 19. s. and., 147. 8. s. and

Sun. 19. 4. s. hath., 5. s. rejoiceth., 6. s. his., 72. 5. s. and., 17. s. endure., 74. 16. s. and., 84. 11. s. and., 89. 36. s. before., 104. 19. s. knoweth., 22. s. arise., 121. 6. s. by., 136. 8. s. to., 148. 3. s. and

Sunder. 46. 9. s. in., 107. 14. s. their., 116. 8. s. my., 119. 20. s. for., 129. 4. s. the., 141. 7. s. upon., 145. 19. s. also

Sung. 21. 13. s. and., 59. 16. s. of., 66. 2. s. forth., 68. 4. s. unto., 32. s. unto., 89. 1. s. of., 101. 1. s. of., 104. 12. s. among., 33. s. unto., 105. 2. s. unto., 2. s. of., 137. 3. s. us., 4. s. the., 147. 7. s. unto

Sunset. 104. 19. s. knoweth

Superfluity. 119. 85. s. of naughtiness

Superscription. 7. 1. s. of., 16. 1. s. of., 17. 1. s. of., 45. 1. s. of., 56. 1. s. of., 57. 1. s. of., 58. 1. s. of., 59. 1. s. of., 60. 1. s. of., 75. 1. s. of., 80. 1. s. of., 88. 1. s. of., 120. 1. s. of., 140. 1. s. of.

Supper. 23. 5. s. before

Supplication. 6. 8. Lord hath., 9. Lord hath., 28. 2. s. when., 6. s. of., 31. 21. s. of., 55. 1. s. of., 84. 8. s. of., 86. 6. s. of., 102. 1. s. of., 116. 1. s. of., 119. 169. s. come., 130. 2. s. of., 140. 6. s. of., 143. 1. s. of.

Supplications. 28. 6. s. of., 119. 170. s. before

Support. 3. 5. s. me., 54. 4. s. my., 94. 18. s. me., 119. 116. s. me.

Supported. 41. 3. s. him., 94. 22. s. me., 119. 117. s. me.

Suppose. 73. 16. s. this

Sure. 19. 7. s. of., 89. 28. s. unto., 111. 7. s. for., 119. 89. s. in., 111. 7. s. for., 119. 89. s. in., 119. 151. s. are., 132. 11. s. truth., 146. 6. s. for ever

Surely. 39. 5. s. every., 6. s. they., 11. s. every., 62. 9. s. they., 73. 1. s. God., 13. s. I., 18. s. thou., 78. 20. s. he., 89. 18. s. our., 91. 3. s. he., 116. 16. s. I., 119. 75. s. thou., 139. 11. s. the., 144. 15. s. happy

Surety. 119. 122. s. of thy

Surmise. 56. 5. s. they

Surprise. 18. 4. s. me., 116. 3. s. me

Surrounded. 22. 16. s. me., 40. 12. s. me., 88. 17. s. me., 118. 10. s. me., 11. s. me., 12. s. me.

Swallow. 21. 9. s. them., 35. 25. s. him., 55. 9. s. them., 69. 15. s. me., 106. 17. s. them., 124. 3. s. us., 6. s. us., 140. 9. s. them.

Swallowed. 124. 3. s. us., 107. 27. s. up., 119. 139. s. up.

Swallowing. 56. 1. s. me

Swear. 15. 4. s. to., 24. 4. s. deceitfully., 50. 16. s. my., 63. 11. s. by., 89. 35. s. unto., 49. s. unto., 102. 8. s. against., 119. 106. s. and., 132. 2. s. unto., 11. s. unto., 144. 8. s. deceitfully

Sweareth. 15. 4. s. to

Swearing. 10. 7. s. deceit., 59. 12. s. which., 63. 11. s. by., 73. 6. s. as., 119. 88. s. of., 144. 8. s. deceitfully

Sweet. 19. 10. s. also., 55. 14. s. together., 104. 34. s. unto., 119. 103. s. unto., 141. 5. s. unto., 147. 1. s. and

Swell. 46. 3. s. thereof., 65. 6. s. himself., 89. 9. s. thereof., 107. 25. s. thereof

Swelling. 119. 21. s. proud

Swift. 45. 4. s. dromedaries., 147. 15. s. his

Swim. 6. 6. s. my., 69. 2. s. in., 14. s. me., 107. 26. s. to

Swimmeth. 69. 2. s. away

Swine. 80. 13. s. of the

Sword. 7. 12. s. he., 17. 13. s. which., 22. 20. s. from., 37. 14. s. have., 44. 3. s. got., 6. s. shall., 45. 3. s. upon., 59. 6. s. in., 63. 10. s. they., 64. 3. s. and., 78. 62. s. and., 144. 10. s. from

Swords. 57. 4. s. and., 59. 7. s. in., 149. 6. s. in

Sworn. 89. 3. s. unto., 35. s. unto., 110. 4. s. and., 119. 106. s. and., 132. 11. s. unto

Synagogues. 74. 8. s. of God

Syria. 60. 1. S. of., 83. 7. S. also

Syrians. 56. 1. S. do

System. 119. 128. s. of all

s.; 105. 44. keep thy *s.*; 119. 5. might keep thy *s.*! 12. teach me thy *s.*, 26, 64, 68, 124, 135; 16. be in thy *s.*, 117; 23. occupied in thy *s.*; 33. way of thy *s.*; 48. study shall be in thy *s.*; 54. Thy *s.*; 71. learn thy *s.*; 80. sound in thy *s.*; 83. forget thy *s.*; 112. *s.* alway; 118. from thy *s.*; 145. will keep thy *s.*; 155. not thy *s.*; 171. taught me thy *s.*; 147. 19. *s.* and ordinances

Stedfast. 78. 37. they *s.*

Stedfastly. 78. 9. cleaveth not *s.*; 119. 106. *s.* purposed

Steel. 18. 34. bow of *s.*

Steps. 44. 19. our *s.*; 56. 6. my *s.*, when; 119. 133. my *s.* in

Stick. 38. 2. arrows *s.* fast; 69. 2. I *stick* fast in the deep mire

Stiff. 75. 6. with a *stiff* neck

Still. 4. 4. be *s.*; 37. 7. *s.* in; 46. 10. Be *s.*; 76. 8. was *s.*; 107. 29. the waves thereof are *still*

Still -est -eth. 8. 2. mightest *s.*; 65. 7. Who *s.*; 89. 10. thou *stillest* the waves thereof

Stink. 38. 5. My wounds *s.*

Stir -red. 50. 3. be *s.* up; 80. 2. *s.* up thy; 140. 2. *s.* up strife

Stocks. 105. 18. in the *s.*

Stomach. 101. 7. high *s.*

Stone -s. 27. 5. a rock of *s.*; 79. 1. heap of *s.*; 91. 12. a *s.*; 102. 14. her *s.*; 105. 40. the rock of *s.*; 118. 22. *s.* which; 119. 127. precious *s.*; 137. 9. against the *s.*

Stony. 18. 1. my *s.* rock; 78. 17. the *s.* rock, 21. | 81. 17; 104. 18. *s.* rocks; 141. 7. in *s.* places

Stood. 1. 1. nor *s.*; 33. 9. it *s.*; 38. 11. *s.* afar; 106. 23. *s.* before; 30. Then *s.* up Phinees

Stool. 94. 20. with the *s.* of

Stop -ped -peth. 35. 3. *s.* the way; 58. 4. *s.* her ears; 63. 12. mouth—shall be *s.*, 107. 42

Store. 144. 13. manner of *s.*

Stork. 104. 17. for the *s.*

Storm -s. 11. 7. brimstone, *s.*; 42. 9. *s.* are; 81. 7. *s.* fell; 83. 15. with thy *s.*; 83. 6. all thy *s.*; 107. 29. *s.* to; 148. 8. wind and *s.*

Stormy. 55. 8. the *stormy* wind, 107. 25

Straight. 119. 128. I *s.*

Strange. 18. 45. *s.* children, 46. | 144. 7, 11; 44. 21. any *s.* god; 81. 5. *s.* language; 10. no *s.* god; 114. 1. *s.* people; 137. 4. the Lord's song: in a *strange* land

Stranger. 39. 14 *s.* with; 9. 8. *s.* unto; 94. 6. and the *s.*, 105. 23. *s.* in; 109. 10. *s.* spoil; 119. 19. I am a *stranger* upon earth

Strangers. 54. 3. *s.* are risen; 105. 12. they *s.*; 146. 9. The Lord careth for the *strangers*

Stream -s. 78. 21. *streams* flowed; 124. 3. the *s.* had gone over

Streets. 10. 8. of the *s.*; 18. 42. in the *s.*; 55. 11. their *s.*; 144. 13. in our *s.*, 14

Strength. 8. 2. ordained *s.*; 18. 1. Lord, my *s.*, 19. 18. | 28. 1; 31. any *s.*; 32. *s.* of war; 39. with *s.* unto; 20. 6. wholesome *s.*; 21. 1 *s.*, O Lord; [illegible] own *s.*, 22. 15. My *s.* is; 27. 1. *s.* of my life; 28. 8. Lord is my *s.*, 9. | 118. 14, 29. 1. worship and *s.*; 10 *s.* unto his people, 68. 35, 31. 5. art my *s.*; 12. My *s.* faileth; 33. 15. by much *s.*; 16. great *s.*; 37. 40. also their *s.*; 38. 10. *s.* hath; 39. 13. recover my *s.*; 42. 11. God of my *s.*, 43. 2; 46. 1. hope and *s.*; 52. 8. for his *s.*; 54. 1. in thy *s.*; 59. 9. My *s.* will; 17. O my *s.*; 60. 7. *s.* of my head, 108. 8; 62. 2. is my *s.*, 6; 65. 6. *s.* setteth; 68. 28. *s.* for; 34. worship, and *s.*; 71. 8. when my *s.*; 14. *s.* of the Lord; 16. shewed thy *s.*; 73. 25. but God is the *s.*; 78. 35. was their *s.*; 80. 2. up thy *s.*; 81. 1. our *s.*; 84. 5. *s.* is in thee; 7. *s.* to *s.*; 86. 16. thy *s.* unto; 88. 3. no *s.*; 89. 18. of their *s.*; 90. 10. *s.* then; 92. 14. Lord my *s.* is; 93. 1. himself with *s.*; 94. 22. *s.* of my confidence; 95. 1. *s.* of our; 4. *s.* of the hills; 102. 23. down my *s.*; 103. 20. excel in *s.*; 105. 4. and his *s.*; 35. all their *s.*; 132. 8. ark of thy *s.*; 138. 3. with much *s.*; 140. 7. thou *s.*; 144. 1. be the Lord my *s.*; 147. 10. in the *s.* of an horse

Strengthen -ed. 20. 2. *s.* thee; 52. 8. *s.* himself; 89. 22. *s.* him; 104. 15. *s.* man's heart

Stretch -ed. 68. 31. soon *s.*; 73. 9. they *s.*; 80. 11. She *s.*; 85. 5. thou *s.*; 88. 9. have *s.*; 136. 12. *s.* out arm; 138. 7. shalt *s.*; 143. 6. I *s.* forth my hands unto

Strife. 31. 22. *s.* of tongues; 55. 9. *s.* in; 80. 6. very *s.*; 81. 8. waters of *s.*, 106. 32; 140. 2. up *s.*

Strings. 21. 12. *s.* of; 33. 2. ten *s.*, 92. 3; 150. 4. *s.* and pipe

Strive. 35. 1. *strive* with

Strivings. 18. 43. *s.* of

Strong. 7. 12. Judge, *s.*; 18. 47. *s.* helper; 24. 8. Lord *s.*; 27. 16. be *s.*; 30. 6. hill so *s.*; 31. 3. *s.* rock, 4; 23. a *s.* city; 77. Be *s.*; 35. 10. is too *s.*; 36. 6. *s.* mountains; 60. 9. the *s.* city, 108. 10; 61. 3. *s.* tower; 71. 2. *s.* hold, 91. 2; 73. 4. lusty and *s.*; 80. 15. madest so *s.*, 17; 89. 14. *s.* is; 27. *s.* salvation; 39. *s.* holds; 90. 10. be so *s.*; 142. 8. are too *s.*; 144. 14. our oxen may be *strong* to labour

Stronger. 105. 24. *s.* than

Strongest. 18. 17. my *s.*

Stubble. 83. 13. as the *s.*

Stubborn. 78. 9. and *s.*

Stuck. 119. 31. have *s.* unto

Study. 119. 48. *s.* shall; 97. *study* in it; 99. are my *study*

Stumbled. 27. 2. they *s.*

Subdue -d -th. 18. 48. and *s.*; 45. 6. be *s.*; 47. 3. shall *s.*; 89. 11. hast *s.*; 144. 2. who *s.* my

Subjection. 8. 6. things in *s.*; 106. 41. and had them in *s.*

Substance. 17. 15. their *s.*; 105. 21. his *s.*; 139. 15. my *s.*

Succoth. 60. 6. of S., 108. 7

Succour. 22. 19. art my *s.*; 27. 11. been my *s.*; 115. 9. he is their *succour* and defence

Such. 7. 3. *s.* thing; 40. 15. *s.* hold; 48. 4. see *s.* things; 50. 21. even *s.*; 101. 4. no *s.*, 139. 5. *S.* knowledge; 141. 4. of *s.* things; 149. 9. *Such* honour have all his

Suck. 73. 10. *suck* they; 75. 10. drink them, and *s.* them out

Sucklings. 8. 2. and *s.*

Sudden. 55. 8. a *sudden*

Suddenly. 6. 10. shame *s.*; 48. 4. *s.* cast; 64. 4 *s.* do; 7. *s.* shoot; 73. 18. how *s.*; 90. 5. *s.* like

Suffer. 9. 13. I *s.*; 16. 11. *s.* thy Holy; 34. 10. *s.* hunger, 55. 22. *s.* the righteous; 78. 39 *s.* his; 89. 33. nor *s.*; 101. 7 *s.* him; 107. 40. he *s.*; 121. 3. *s.* thy foot; 132. 4. *s.* mine eyes; 146. 6. *s.* wrong

Suffered -dst -th. 66. 8. *s.* not our; 11. *s.* men; 69. 7. *s.* reproof; 88. 15. I *s.*; 90. 15. we have *s.*; 105. 14. *s.* no man; 107. 38. *suffered* not their cattle to

Sum. 139. 17. *s.* of them

Summer. 32. 4. drought in *s.*; 74. 18. hast made *s.* and winter

Sun. 19. 5. for the *s.*; 50. 1. of the *s.*, 113. 3; 58. 7. see the *s.*; 72. 5. the *s.* and moon; 17. under the *s.*; 74. 17. and the *s.*; 89. 35. *s.* before; 104. 19. *s.* knoweth; 22. *s.* ariseth; 121. 6. *s.* shall; 136. 8. *s.* to rule; 148. 3. him, *s.* and

Sunder. 46. 9. spear in *s.*; 107. 14. their bonds in *s.*; 16. iron in *s.*; 110. 6. smite in *s.*; 116. 14. broken my bonds in *sunder*

Sunk. 9. 15. are *s.* down in

Superstitious. 31. 7

Supplication. 45. 13. their *s.*; 119. 170. Let my *s.*; 142. 1. unto the Lord did I make my *s.*

Sure. 19. 7. is *s.*; 48. 2. a *s.*; 71. 6. my *s.*; 93. 2 so *s.*; 6. very *s.*; 100. 2. Be ye *s.*; 140. 12. *S.* I am that the Lord will

Surely. 10. 15. *S.* thou

Sustained. 3. 5. *s.* me

Swallow. 84. 3. *s.* a nest

Swallow -ed. 56. 2. to *s.*; 69. 15. deep *s.*; 106. 17. *s.* up; 124. 2. They had *s.* us up quick

Sware -st. 89. 48. thou *s.*; 95. 11. I *s.*; 105. 9. that he *s.*; 110. 4. Lord *s.*; 132. 2. How he *s.*

Swear -eth. 15. 5. *s.* unto; 63. 12. *swear* by him

Sweet. 55. 15. We took *s.*; 109. 20. for *s.*; 119. 103. how *s.*; 141. 7. my words, for they are *sweet*

Sweeter. 19. 10. *s.* also than honey, 119. 103

Swell -eth. 12. 6. *s.* against; 46. 3. rage and *s.*; 73. 7. Their eyes *swell* with fatness

Swerve -d. 119. 110. I *swerved* not; 157. do I not *swerve*

Swift. 14. 6. *s.* to shed blood; 64. 7. with a *swift* arrow

Swiftly. 147. 15. very *s.*

Sword. 7. 13. his *s.*; 17. 13. is a *s.*; 22. 20. from the *s.*; 37. 14. out the *s.*; 15. Their *s.*; 42. 12. with a *s.*; 44. 3. own *s.*, 7 my *s.*; 45. 4. thy *s.*; 57. 5. sharp *s.*; 63. 11. edge of the *s.*; 64. 3. like a *s.*; 76. 3. shield, the *s.*; 78. 63. unto the *s.*; 78. 65 with the *s.*, 89. 42. edge of his *s.*; 144. 10. peril of the *s.*, 149. 6. two edged *sword* in their

Swords. 55. 21. be they very *s.*; 59. 7. *s.* are in their lips

Sworn. 24. 4. nor *s.*; 89. 3. *s.* unto; 34. *s.* once; 102. 8. are *s.*; 119. 106. I have *sworn*, and am

Tabernacle -s. 15. 1. dwell in thy *t.*; 19. 5. a *t.*; 27. 5. in his *t.*; 31. 22. secretly in thy *t.*; 46. 4. *t.* of the; 61. 4. *t.* for ever; 76. 2. is his *t.*; 78. 61. *t.* in Silo; 68. *t.* of Joseph; 83. 6. *t.* of the Edomites; 132. 3. within the *t.* of mine; 7. We will go into his *t.*

Table. 23. 5. *t.* before; 69. 22. their *t.*; 78. 20. *t.* in the; 128. 4. round about thy *table*

Tabor. 89. 13. Tabor and

Tabret. 81. 2. bither the *t.*; 149. 3. him with *t.* and harp

Take. 2. 2. rulers *t.*, 4 9. *t.* my rest, 7 5 and *t.* me, 10. 16. *t.* the matter; 17 *t.* away his,

87. 9. about to f., 18. 16. shall f. me; 22. 2. I f. not, 31. 15. f. their counsel to f.; 37. 33. f. heed, 39. 1., 55. 3., 59. 4., 61. 7. thy, 66. 9. not to be shall f.; 81. 11. f. not thy; 85. 6. shall f. thee; 69. 15. f. me out, 24. aware to f.; 28. f. heed; 71. 9. f. thine counsel and f. not, 2. 7. the psalm, 52. 2. to all; 83. 12. us f.; 89. 33. utterly f.; 94. 14. f. my part, 101. 4. f. no wicked, 104. 21. f. me not, 106. 22. f. his; 109. 3. f. now, 7. another f., 119. 20. 7. f. from; 39. 7. away f., 119. 176. f. thy; 122. 4. f. any; 139. 8. if I f.; 20. emergency, 144. 7. f. me out of the

Taken. 9. 15. f. in; 10. 2. f. in thy, 15. 6. are f.; 46. 15. f. such, 59. 12. f. in their, 69. 9. f. root, 83. 3. f. counsel, 90. 3. f. away all, 105. 22. f. his, 109. 16. f. the, 140. 10. f. as, 11. 141. f. hold

Takest-th. 27. 12. f. on; 44. 14. f. no, 50. 16. f. my covenant, 104. 29. thou f. away, He, 118. 7. f. my part, 137. 9. he that f. thy children

Take. 90. 9. a f. that is cold

Talk 37. 30. f. wisdom

Talk -ed -th. 12. 2. They f. of, 35. 20. of thee; 38. 12. f. of wickedness, 52. 4. f. of mischief, 55. 20. f. of his, 59. 7. f. 73. 11. 7. of the, 119. 11. will f. of thy, 23. 1. will not f. with, 145. 11. f. of thy

Talking. 55. 21. shall be f.; 37. 31. f. of judgment, 73. 8. there is, 77. 12. f. of, 105. 2. f. unto me, 143. 5. I muse f.

Tarry -ied -leth. 27. 14. 0. f. 33. 19. f. for; 40. 7. Lord f., 119. 38. shall not f.

Tarrying. 40. 21. make no f., for thy, 70. 6.

Taste. 34. 8. 0 f., and see

Taught. 59. 11. servant f., 71. 17. me, 119. 171. f. me thy

Teach. 25. 3. f. me thy paths, 7. will be f., 11. he f. in, 27. 11. f. me thy way, 86. 11. 32. 8. and I shall, 34. 11. I will f., 51. 13. shall f. thee, 54. 13. 143. 8. f. me, 25. 12. 90. 12. f. us, 119. 12. 0 f. me thy judgments, 143. 10. f. me to do, 26. 4. f. me

Teachers. 119. 99. more

Teachest -th. 18. 34. He f. 94. 10. f. man, 12. f. him, 119. 102. f. me, 143. what thou

Tear. 7. 2. 50. 11. f. and

Tears. 6. 6. f. with my, 39. 12. f. and, 42. 3. My f. have, 56. 8. put my f. into, 80. 5. f. to, 116. 8. f. from mine eye

Teeth. 3. 7. f. of, 35. 16. with, 37. 12. 58. 6. break the, 112. 10. gnash with the f., 124. 6. as a prey to, 141. 7. f. gnash, with, 124. 6. unto their f.

Tell. 19. 22. and f., 26. 17. f. all, 40. 5. f. them, 48. 12. f. the, who, 59. 11. f. them, 73. 15. 75. 1. f. of, 78. 3. 12. f. the, 79. 13. f. thy, 102. 21. f. the, 119. 26. f. my

Telling. 9. 2. f. of his, 73. 28. f. of all, 145. 6. and f.

Tempest. 11. 6. f. storm and f., 55. 8. shake at the f., 58. 9. mighty f.; 55. 8. wind and f.; 83. 15. town so with thy f.

Temple. 5. 7. toward thy holy f., 138. 2., 11. 4. in his holy f.; 18. 6. out of his holy f.; 27. 4. to inquire in, 28. 2. of thy holy f., 65. 4., 29. 8. in his f.; 68. 8. thy f.; 68. 29. thy f.'s sake; 76. 70. f. on Mount, 79. 1. have, 132. 5. f. of the Lord; 144. 12. of the f.

Temples. 132. 4. f. of

Temptation. 95. 8

Tempted. 78. 18. They f. God, 42. and f. God, 57. 56. they f.; 95. 9. f. me; 106. 14. they f.

Ten. 3. 6. f. thousands, 91. 7.; 144. 13. and, 2. of f. strings, 92. 3.; 90. 10. threescore years and f.

Ten-stringed. 144. 9

Tender. 25. 6. thy *tender* mercies, 79. 8. *tender* mercy

Tent -s. 60. 26. no man to dwell in their t.; 78. 29. fell among their t.; 84. dwell in their t.; 61. 4. in thy t., 11. t. of ungodliness; 106. 16. also in the *tents*; 25. murmured in their t.; 120. 4. t. of Kedar

Terrible. 46. 5. f. things

Terror -s. 88. 15. thy f.; 91. 5. for any *terror* by night

Testament. 105. 10

Testify. 50. 7. f. against thee; 81. 8. t. unto Israel

Testimony. 19. 7. the t. of, 81. 5. in Joseph for a *testimony*

Testimonies. 25. 9 a. 93. 5. t. 57. kept not his t., 99. 6. his t., 99. 7. kept his t., 119. 2. keep his t., 14. way of thy t., 24. kept thy t., 167. for I love thy t., 31. stuck unto thy t., 36. part unto thy t., 46. I also, even, 59. feet unto the t., 79. known thy t., 88. kept thy t., 95. consider thy t., 99. for t. are my study, 111. They t. have I claimed, 119. I love thy t., 125. I may know thy t., 129. Thy t. are wonderful, 138. t. that thou hast commanded, 144. righteousness of thy t., 146. I shall not live, 152. concerning thy t., 157. swerve from thy t., 168. commandments and t., 153. 13. my t.

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A CONCORDANCE

TO THE

PRINCIPAL WORDS

IN THE

BOOK OF COMMON PRAYER,

AND OTHER RITES AND CEREMONIES OF THE CHURCH OF ENGLAND.

This Concordance has been specially prepared for the *Prayer Book Commentary*, and includes as many of the principal words in our Prayer Book as the space necessarily allotted to it in this work would allow, together with the separate Concordance to the Psalter, it forms, we believe, the only complete Concordance to the *whole Prayer Book* yet published. It does not however give any references to Names of the Deity, or Proper Names not to such portions of the *Authorised Version* of the Bible, as are inserted in the Prayer Book, for Epistles and Gospels &c. The nomenclature of reference is based upon the Table of Contents prefixed to the Prayer Book, for readier reference the paragraphs of the Preface, the petitions of the Litany, and the verses of the Canticles, &c., are numbered; and the following abbreviations also have been used:

ABBREVIATIONS.

a.—after.
abs.—absolution.
Ac. Ascension Service.
Ap.—Apostles'.
Art.—Articles.
b. before.
Bap. Baptism: I. Publick; II. Private and III. Adult.
Bl. Blessing.
Bur. Burial.
Cant. Canticle
Cat. Catechism.
Ch. Churching.
Col. Collects.
Com. Communion.
Con. Confirmation.
Conf. Confession.
cons. consecration.
Cr. Creed.
CS.—Communion of the Sick
dec.—declaration.
doc. doxology
EP. Evening Prayer.
Ep. Epistle, or Epiphany
ex. exhortation.
f. first.
G.—Gospel.
H. Hymn
HC. Holy Communion.
ib. the same.
K. Table of kindred
L. Litany.
l. last
les. lesson
LP. the Lord's Prayer
Mar.—Matrimony
MP.—Morning Prayer
off. offertory
OP. Occasional Prayers
ord. Ordinal: I. of Deacons, II. Priests, III. Bishops
OT. Occasional Thanksgivings.
P. Prayer.
Pr. I. the Preface, and Introductory matter following, concerning II. the Service of the Church; III. Ceremonies; IV. Orders of the Psalter; V. of the Holy Scripture; VIII. the Feasts and Fasts.
Ps. Psalm.
Q. Question.
R. Rubric
ref.—refreshment.
sent.—sentence.
suff. suffrages or responses.
T. Title
Te D. Te Deum.
th.—thanksgiving.
Tr.—Trinity.
VS.—Visitation of the Sick.
wor.—worship.

CONCORDANCE.

Abhor-red. Thou didst not (*MP. Te D.*, a. of all faith ful Christians *HC.* I. *R.*, a. my covenant even to my

Abide. A. in thy love, *Mat.* I. *P.* a. *suff.*, who may a. (*Com.* II. *R.*)

Ability. As are of a., *VS. R.* a. *Pr.* according to his a. *Art.* XXVIII.

Able. A. to learn, *Bap.* I. and II. *R.*, *MP. R.* (a. to discern *Cat. Q.*, not a. to correct the church), *VS. R.*, how a. and ready. Not a. (*th. ord.*), you may be a., (*ord.* III. *Pr. Q.*

Abolish-ed. Never been lerated a., *Pr.* I. 2. utterly a., *Bap.* I. and II. *P. R.* I. *Pr.*, a. ceremonies or rites, *Art.* XXVIII.

Abolishment. A. of certain ceremonies, *Pr.* III. 4

Absence. In his a., (*ord.* II. *Ex. H.*

Absolution. *M.* and *EP.* a., the benefit of a., *HC.* I. *ex.* pronounce this a., *HC.* and *Sent.* and *R.*

Absolve-th. A. all them, *M.* and *EP.* a.; a. thy people,

Col. xxiv. *Tr.*; the Priest shall *a.* him, *VS. abs. R.*; to *a.* all sinners, I *a.* thee, *ib. abs.*

Absolved. May be *a.*, *Com. P. a. suff.*

Abstain. *A.* from the Lord's Table, *HC.* ii. *ex.*

Abstinence. *Pr.* VIII.; use such *a.*, *Col.* i. *Lent.*

Abundance -tly. *Col.* xii. *Tr.*; *a.* of thy grace, *Ord.* II. *and* III. i. *H.* 3; *a.* upon men, *Ord.* III. *P. a. H.*

Abuse -d. So far *a.*, *Pr.* III. 4; most *a.*, *a.* as other, *ib.* 5; *a.* the goodness, *Com.* ii. *ex.*

Abuses. More and more *a.*, *Pr.* III. 1; *ib.* 4

Accept -ed. Well *a.* and approved, *Pr.* I. 5; mercifully *a.*, *Col.* i. *Tr.*; so easily *a.*, *HC.* ii. *ex.*; *a.* our alms, *ib. P. a. off.*; mercifully to *a.*, *ib. a.* ii. *LP.*; vouchsafed to *a.*, *Ord.* I. *col. a. G.*

Acceptable. An *a.* people, *Col.* iii. *Ad.*; *a.* unto thee, *Col. S. Sim. and Jude*; *a.* unto thy divine majesty, *Con. col.*; *a.* in thy sight, *Bur. col.*; *a.* to God, *Art.* x., xii.

Accession. Her Majesty's *A.*, *Ac. R. a. suff.*

Accompany. To *a.* me, *M. and EP. ex.*

Accomplish -ing. May *a.* his work, *Ord.* II. *a. Q.*; *a.* in you, *ib.* III.

Accord. With one *a.*, *M. and EP. and L. I. P.*, *Bap. ex. a. bap.*

According. *A.* to this beginning, *Bap. ex. a. bap.*

Account -ed. Shall give *a.*, *Ath. Cr.* 40; give an *a.* of the same, *HC. f. R.*; *a.* to be given, *VS.* ii. *ex.*; *a.* or taken to be, *Ord. Pr.*; we are *a.* righteous, *Art.* xi.

Accursed. All they are *a.*, *Com.* ii. *ex.*; are to be had *a.*, *Art.* xviii.

Accused -ing. *A.* and condemning, be *a.* and condemned, *VS.* ii. *ex.*; by sin are *a.*, *Com. P. a. suff.*; the party *a.*, *Ord.* I. *R. b. L.*, II. *R. b. col.*; be *a.* by those, *Art.* xxvi.

Accustomably. *A.* due, *HC. I. R.*

Accustomed. *A.* ceremonies, *Pr.* III. 3; in the *a.* place, *R. b. MP.*; thy *a.* goodness, *VS. P. b. ex.*; as hath been *a.*, *Ch. f. R.*; according to the *a.* manner, *Com. f. R.*

Acknowledge. *M. & EP. ex*; *a.* thee, *MP. Te D*; *a.* every Person, *Ath. Cr.* 19; we humbly *a.*, *I. OT.*; ever *a.* thee, *Ord.* II. ii. *H.* 14; world may *a.* thee, *Ac.* iii. *P. a. suff.*

Actual. All *a.* sins, *Art.* ii.; original and *a.*, *ib.* xxxi.

Add. Then shall he *a.*, *Bap.* I. *I. ex. R.*

Addition -s. *A.* thereunto made, *Pr.* I. 2; *a.* or otherwise, *ib.* 4

Addresses. *A.* were presented, the subject of the said *a.*, *Ac.* ii. *war.*

Administer -ration. *OP.* viii.; *a.* of the Lord's Supper, *HC. T.*; *a.* to all such, *ib.* i. *ex.*; office and *a.*, *Ord.* I. *col.*; admit you to this *a.*, *ib.* III. *b. Q.*

Admit -ted. Them that are *a.*, *Col.* iii. *East.*; *a.* the penitent person, *HC. f. R.*; *a.* to the holy Communion, *Bap.* III. *I. R.*; *a.* thereunto, *Ord. Pr.*; to be *a.* Deacons, *Ord.* I. *f. R. and b. L.*; *a.* to that office, *ib. b. L.*; *a.* to the Order, *ib. I.* 19*; be *a.* thereto, *ib.* v. *Q.*; to be *a.* Priests, *Ord.* II. *f. R.*; *a.* to the order of Priesthood, *ib. b. Col.*; before we *a.*, *ib.* III. *b. suff.*

Admonish -ed. People are to be *a.*, *Bap.* I. *f. R.*; often *a.* the people, *ib.* II.; *a.* by their example, *Com.* i. *ex.*

Admonitions. Their godly *a.*, *Ord.* I. *and* II. *I. Q.*

Adoption. Children by *a.*, *col. Chr.*; thine own child by *a.*, *Bap.* I. *and* II. *P. a. bap.*; sons of God by *a.*, *Art.* xvii.; of our *a.*, *ib.* xxvii.

Adoration. No *a.* is intended, *HC. I. R.*; worshipping and *a.*, *Art.* xxii.

Adore -d. May not be *a.*, *HC. I. R.*; *a.* thy divine majesty, *Sea* i. *P. a. col.*

Adorn -ed. Christ *a.*, *Mat.* i. *ex.*; *a.* them, *Ord.* I. *and* II. *col.*; *a.* him, *ib.* III. *P. a. suff.*; virtues that *a.*, *Ac. col. a. suff.*

Adulterer -y. *HC.* i. *ex.*; not commit *a.*, *Cat.* viii. *Q.* 7

Advancement. *A.* of thy glory, *OP.* x.

Advantage. Have no *a.* of him, *VS. suff.*

Adversary -ies. *A.* to the truth, *Pr.* II. 1; the power of any *a.*, *MP.* ii. *col.*; the *a.* may be ashamed, *Ord.* III. v. *Q.*

Adversity -ies. With like *a.*, *OP.* iv.; against all *a.*, *Col. Sex.*; from all *a.*, *Col.* ii. *Lent, Tr.*, xxii. *Tr.*; any other *a.*, *HC. P. a. off.*; any manner of *a.*, suffering patiently *a.*, *VS.* ii. *ex.*; *L.* i. *P.*, *Mat.* i. *ex.*; *Col.* iii. *Tr.*

Advertise. Call him and *a.* him, *HC. f. R.*

Advice. Counsel and *a.*, *HC.* i. *ex.*; with the *a.*, *Art. dec.* i.

Advisedly. Things *a.* established, *Pr.* I. 1; *Mat.* i. *ex.*

Advocate. *A.* and Mediator, *M. and EP.* iii. *P. a. col.*; *A.* with the Father, *Com.* ii. *ex.*; *L.* ii. *P.*

Affection. Receive it with pure *a.*, *L.* 25; some the *a.*, *Art* ix.

Affiance. Have *a.* in thee, *L.* 16

Affinity. Kindred and *a.*, *K.*

Afflicted -ions. Look upon our *a.*, *L. suff.*; the *a.* of thy people, *OP.* iii.; out of all their *a.*, who are any ways *a.*, *I. OP.*; have been sore *a.*, *I. OT.*; thy *a.* servant, *VS. I. P.*

Afore -said. None is *a.*, *Ath. Cr.* 25; as is *a.*, *ib.* 27

Afraid. Am *a.* to come, *HC.* ii. *ex.*; *a.* to offend, *Com.* i. *ex.*

After. Or *a.* other, *Ath. Cr.* 25

After-ages. Continued to *a.*, *Ac. P. b. Ep.*

Age -s. For their *a.*, *Pr.* III. 5; until he come of *a.*, *Bap.* I. ii. *ex. a. O.*; when they come to *a.*, *Cat.* xx. *Q.*; twenty-three years of *a.*, thirty years of *a.*, *Ord. Pr.*; *a.* in Christ, *ib.* II. *ex.*; through the *a.*, *ib.* II. *and* III. i. *H.* 4; *VS.* i. *ex.*

Agony. By thine *a.*, *L.* 12

Agree -able. Much *a.*, *Pr.* II. 4; *a.* to the same, *Pr.* II. 4, *Col.* iii. *East.*, *Ord.* II. *i. col.*; *a.* in the truth, *HC. P. a. off.*; that they all *a.*, *Art. dec.* v.

Agreement. Unto that *a.*, *Ord.* II. *ex.*

Aid. By thy mighty *a.*, *Col.* iii. *Tr.*; *a.* of all that need, *Bap.* I. *and* III. ii. *P.*

Aim. Our general *a.*, *Pr.* I. 4

All. *A.* that believe in him, *HC. a. abs.*; drink ye *a.* of this, *ib. cons.*; with *a.* my, *Cat.* x. *Q.*; Father of us *a.*, *Ac.* i. *col. a. G.*

Allegation. Prove his *a.*, *Mat. R. b. Q.*

Allowed. *A.* before God, *HC.* ii. *ex.*; *a.* to be holden, *Art.* xxxix.

Almighty. *A.* God, *M. and EP.* &c.; Father *A.*, *Ap. Cr.*, *HC. P. a.* ii, *LP.*, *dox.*; *A.* and everlasting God, *MP.* iii. *col.*, *M. and EP.* iii. *P. a. col.*, *Col.* ii. *and* iii. *Ep.*, *Ash W.*, *S. b. East.*, *O. F.*, *Tr.*, xii. *Tr.*, xiv. *Tr.*, *S. Bart.*, *HC.*, *Bap.*; God *A.*, *Ath. Cr.* 39, *HC. Con. Ord. and Ac. bl.*; *A.* Father, *Col.* i. *East.*; O Lord God *A.*, *Col. S. Barn.*; *A.* Lord, *HC.* ii. *col. a. bl.*, *Con. I. P.*; the *A.* Lord, *VS. a. Ps.*; *Ath. Cr.* 13, 14

Alms. *HC. R. and P. a. off.* *a.* of the parishioners, *Ord.* I. v. *Q*; give *a.* to the poor, *Art.* xxxviii.

Alms-doing. Of *A.*, *Art.* [illegible]

Alone. Of the Father *a.*, *Ath. Cr.* 22

Already. Not *a.* baptized, *Bap.* II *I.*

Alter -ed. Appoint or *a.*, *Pr.* III. 2; shall never *a.*, *MP. col. R.*; *Pr.* II. 2, III. 5

Alterable. Indifferent and *a.*, *Pr.* I. 1

Alteration -s. Without *a.*, *EP. col. R.*; *Pr.* I. 1, 2, 3, 4

Altercations. *Art. dec.* i.

Altogether. One *a.*, *Ath. Cr.* 36

Amen. *Pr.* IV., *M. and EP.*, &c., *Com.* i. *ex. and sent.*; *A.* so be it, *Cat.* xiii. *Q.*; in the Name of God *A.*, *Ord.* III. *oath*

Amend -ed. *A.* our lives, *L.* 34, *OP.* ii., *Art.* xvi.; *a.* his former naughty life, *HC. f. R.*; *a.* your lives, *ib.* iii. *ex.*; *ib.* ii.

Amendment. *A.* of life, *HC.* i. *ex.*; mercifully to *a.*, *Com.* ii. *ex.*

Amends. To make *a.*, *HC. f. R.*; he make *a.*, *VS. R. a. Cr.*

Amongst. Be *a.* you, *HC.*, *Ord.*, *and Ac. bl.*

Anabaptism -ists. Growth of *A.*, *Pr.* I. 4; *A.* do falsely boast, *Art.* xxxviii.

Ancestors. Throne of her *a.*, *Ac.* iii. *P. a. suff.*

Ancient. *A.* authors, *Ord. Pr.*

Anew. All devised *a.*, *Pr.* III. 5

Angel -s. All *a.* cry aloud, *MP. Te D.*; O ye *a.*, *ib.* iii. *Cant.* 2; the message of an *a.*, *Col. Ann.*

T. Mary; therefore with a., *Ch.* a. pr., *Col.* iii. 16.

Anger -ry. Be not a., *L.* 3, *H.S.* b. *B.P.*; denouncing of God's a., *Com. T.*; turn thine a., *Ab.* ii. *P.* a. *ref.*

Annexed. *A.* to the book, *Ac. ser.*

Anoint -ing. The a. Spirit, *Ord.* ii. and iii. *L. H.* 1; a. and sealer, *Ab.* 2.

Anointed. The face of thine a., *Ac. H.* 5

Another. *Ath. Cr.* 5

Answer -s. *Suff., Bap. Q., Cat., Mat. Q., Com. ser., Ord. Q.*; a. of such as bring, *Bap. H. Ab.* 5. *O.*

Answer -abiy. People shall a. for their own person, *Bap.* iii. 1 and *H.* 8; to wash, to clothe, to a. to the other questions, *Cat. H.*; a. to such other questions, upon pr.; shall a. plainly, *Cons.* ii. 12

Anthem -s. Another *A.* is appointed, *Pr.* iii.; anthems here followeth the *A.*, *M.* and *E.P.*, *R.* a. *col.*; *Pr.* ii. 3, *East. H.*

Antiquity. *Pr.* iii. 5

Apostle -s. The *A.* teacheth us, *Pr.* iii. 1; company of the *A.*, *M.P. To D.*; the *A.* Creed, *M.* and *E.P. Cr. R.*; by thy holy *A.*, *H.C. P.* a. *ref.*; to all his *A.*, *Ab.* 1; by the example of thy holy *A.*, *Com. ord.*; by his holy *A.*, *Bur. col.*; from the *A.* time, *Ord. Pr.*; writings of the *A.*, *Ord. H.* 4; the *A.* of *H.* 8, gave to thy holy *A.*, *Ab.* iii. *col.*; his message *A.*, *Ab.* iv. *col.*; the *A.* and Evangelists, *Pr.* ii. the *A.* and martyrs, *Ar.* iv.; fellowship of the *A.*, *Te Deum*; James the *A.*, *Ab.* xxxix.; *Col. N.* 7a, *P.* 2a, *Pr.* iii. *col.* a. *O.* iii. 3, *Ord.* iii. 8 *col.*

Apostolick. *A.* Church, *Ab.* 1

Apparel. Excess of a., *Art.* xxxv.

Appear -ed. When he shall a. again, *Col.* vi. 3; to a. before God's judgment-seat, *Bap.* ii. 1 a., *Ord.* ii. *P.* a. *col.*; hath a. for us, *Ab.* ii. *H.* 7, 8; a. in our lives, *Ab.* 1 *col.*

Appearance -eth. In whose sight it *A.* it, when he [illegible]

Appease -ing. *A.* of the wrath, *Pr.* ii. 6; pleased thee to a.

Appertaineth. *A.* to the [illegible]

Appetites. *Mat.* iii. 2

Applied. Wrongly a., *Ord.* iii. 4; whom myself have a., *Ab.* vi.

Appoint -ed. It hath a. [illegible] *Pr.* iii. 1; a. [illegible] *Ord.* iii. 1; a. [illegible] *Ab.* iii. *H.* 8; a. [illegible] *Ab.* iii. *H.* 8; a. [illegible] *Ab.* iii. *H.* 8

after *b.*, *Art.* xvi.; *Bap.*, *Cat.* xiv. xvii. *Q.*, *Art.* xxv. xxvii.

Baptize -d. As we are *b.*, *Col. East. E.*; already *b.* or no, *Bap.* I. *b.* i. *ex.*; *b.* in this faith, *Bap.* I. *and* III. iii. *Q.*; I *b.* thee, *Bap.*; children which are *b.*, *ib.* I. *l. R.*; not to be *b.* again, is already *b.*, *Bap.* II. *R. b. G.*; by whom was this child *b.*, *ib. b. G.*; those that are *b.*, *Con. T.*; to *b.* infants, *Ord.* I. v. *Q.*; believe and are *b.*, *Art.* ix.; although *b.*, *ib.* xv.; *Bap.*

Baptizing. *B.* of natives, *Pr.* I. 4; the *b.* of this child, *Bap.* II. *b. G.*

Bason. In a decent *b.*, *HC. R. a. off.*

Battle. From *b.*, *L.* 9; *b.* to the stroug, *Sea* iii. *P. a. col.*; in the day of *b.*, *ib.* ii. *H.* 7

Beams. Thy bright *b.* of light, *Col. S. Jo.*

Beasts. O all ye *b.*, *MP.* iii. *Cant.* 25; *b.* increase, *OP.* iii.; like brute *b.*, *Mat.* i. *ex.*

Beat. *B.* down Satan, *L.* 27

Beautified. *B.* with his presence, *Mat.* i. *ex.*

Bed. *B.* of sickness, *VS.* i. *P. a. bl.*

Before. The Priest standing as *b.*, *HC.* i. *col. Queen*; standing *b.* the Table, *b.* the people, *HC. conc. R.*, *b.* rehearsed may be said *b.*, *VS. R. a. Cr.*; going *b.* it, *Bur. f. R.*; as *b.*, *Ord.* II. *l. R.*

Beg -ging. This we *b.*, *l. OP.*; *b.* mercy, *Sea* iii. *P. a. col.*

Beginneth -ing. Was in the *b.*, *Pr.* IV. &c., *Gloria*; here *b.*, *MP. R. b. Te D.*; *b.* of this day, *ib.* iii. *col.*; take her *b.*, *Mat.* iii. *P. a. suff.*; at the *b.*, *ib. l. P.*; *b.* of the world, *Bur. col.*; *b.* of Lent, *Com.* i. *ex.*

Begotten. *B.* before the worlds, *Ath. Cr.* 31; *b.* of his Father, *b.*, not made, *HC. Cr.*; *b.* from everlasting, *Art.* ii.; *Ath. Cr.* 21, 22, 23

Begun. All our works *b.*, *HC.* iv. *col. a. bl.*, *Sea col.*, *Ord. l. col.*; hath *b.* in you, *Ord.* II. *a. Q.*; he hath *b.*, *ib.* III.; *Pr.* II. 2

Behalf. In God's *b.*, in Christ's *b.*, *HC.* ii. *ex.*

Behave. So well *b.* themselves, *Ord.* I. *col. a. G.*; to *b.* yourself, *ib.* III. *b. Q.*

Beholdest. *B.* all things, *Sea* ii. *P. a. col.*

Belief. Articles of thy *B.*, *Cat.* v. *and* vi. *Q.*

Believe -d. We *b.*, *MP. Te D.*, *Ath. Cr.* 30, *HC.* vi. *pr.*; I *b.* in God, *Creeds*; *b.* rightly, *Ath. Cr.* 29; *b.* faithfully, *ib.* 41; as we do *b.*, *Col. Asc. D.*; to *b.* in thy Son, *Col. S. Thos.*; truly to *b.*, which he *b.*, *Col. S. Bart.*; I *b.*, *HC. Cr.*; the life of them that *b.*, *Bap.* I. *and* III. ii. *P.*; earnestly *b.*, *Bap. ex. a. G.*; *b.* God's holy Word, *ib.* I. *and* III. ii. *ex. a. G.*; dost thou *b.*, *Bap. and VS. Cr.*; stedfastly *b.*, *ib.*, *Cat.* xix. *Q.*, *CS. l. R.*; to *b.* in God, *Bap. l. ex.*, *Cat.* vi. *Q.*; to know and *b.*, *Bap.* I. *and* II. *l. ex.*; *b.* all the articles, *Cat.* iii. *Q.*; *b.* in him, *ib.* x., *VS. abs.*; whether you do *b.*, *VS.* ii. *ex.*; unfeignedly *b.*, I do *b.* them, *Ord.* I. iii. *Q.*; to such as *b.*, *ib.* III. *l. col.*; is it to be *b.*, *Art.* iii.; that it should be *b.*, *ib.* vi.; to be received and *b.*, *ib.* viii.; for them that *b.*, *ib.* ix.

Believers -th. To all *b.*, *MP. Te D.*; whosoever *b.*, *b.* in him, *Bur. col.*

Bell. *B.* to be tolled, *Pr.* II. 9

Beloved. Dearly *b.*, *M. and EP. HC. Bap. Mat. and VS. ex.*; most dearly *b.* Son, *HC.* iv. *pr.*, *VS. col. a. abs.*, *Ord.* II. *and* III. *P. a. H.*; of his *b.* Son, *Ord.* II. ii. *H.* 13; *Bap.* I. and III. *P. b. bap.*, *ib. ex. a. G.*

Benediction. Heavenly *b.*, *OP.* iv. *and* vii., *HC. P. a.* ii. *LP.*; all spiritual *b.*, *Mat. bl. b. Ps.*; the gracious *b.*, *Com.* ii. *ex.*; before the *b.*, *Ord.* I. *R. a. G.*, *ib.* II. *and* III *R. b. l. col.*

Benefit -s. Christ's *b.*, *Pr.* III. 4; the great *b.*, *M. and EP. ex.*, *Bap.* III. *ex. a. G.*; the *b.* of thy holy Church, *OP.* viii.; the *b.* is great, *HC.* iii. *ex.*; *b.* of Christ, *ib. l. R.*; *b.* which we receive, *Cat.* xxi. *Q.*; what are the *b.*, *ib.* xxiv.; his *b.* upon us, *Sea* i. *H.* 14; these so great *b.*, all other thy *b.*, *Ord.* II. *P. a. H.*

Beseech. We *b.* thee, *M. and EP.*, *L.*, *HC.*, &c.; we humbly *b.* thee, *L.* ii. *P.*, *OP.*, *Ac. R. a. suff.*, &c.; humbly we *b.* thee, *Bap.* I. *and* II. *P. b. l. ex.*; we meekly *b.* thee, *Bur. col.*; *Ord.* III. *l. col.*

Beseeching. *B.* thee, *OT.* iv. v. vi. &c.; most humbly *b.* thee, *VS.* iii. *P. a. bl.*

Bestow. *B.* upon them the Holy Ghost, *Bap.* III. *ex. a. G.*

Betrayed. *B.* and given up, *Col.* i. *G. F.*; that he was *b.*, *HC. cons.*

Better -s. Return to a *b.* mind, *HC.* ii. *ex.*; to all my *b.*, *Cat.* xl. *Q.*; for *b.* for worse, *Mat. a. Q.*

Bewail -ing. *B.* your own sinfulness, *HC.* i. *ex.*; we acknowledge and *b.*, *ib. and Sea conf.*; *b.* and lamenting, *Com.* ii. *ex.*

Beware. Also to *b.*, *Ord.* II. *ex.*

Bible. The whole *B.*, *Pr.* II. 1; any book of the *B.*, *ib* 2; the great English *B.*, *Pr.* IV.; the *B.* into his hand, *Ord.* II. *R. b. l. col.*; deliver him the *B.*, *ib.* III.

Bid -den. I *b.* you, *b.* by God himself, *HC.* ii. *ex.*

Bind. Do not *b.* Christian men, *Art.* vii.

Birth. A new *b.* unto righteousness, *Cat.* xviii. *Q.*; regeneration or new *b.*, *Art.* xxvii.

Birth-day. *B.* of Christ, *Col. Chr.*

Birth-sin. *Art.* ix.

Bishop -s. Resort to the *B.*, *Pr.* II. 6; *B.* Priests and Deacons, *L.* 19, *Ord. T. and Pr.*, *Art.* xxxii.; thy servants the *B.*, *OP.* vii.; all *B.*, *Col. S. Pet.*, *HC. P. a. off.*; the *B.* being present, *HC. abs.*; deliver the same to the *B*, *ib. R. a. cons*; *B.* if he be present, *ib. bl.*; be brought to the *B.*, *Bap.* I. *l. ex.*, *Cat. l. R.*; notice shall be given to the *B*, *ib.* III. *f. R.*; confirmed by the *B*, *ib l. R.*, *Cat T.*; the *B* shall give knowledge, the *B* approve of them, *ib. l. R*; ordained or consecrated *B.*, the *B.* knowing. *Ord. Pr*; appointed by the *B.*, *ib.* I. *and* II. *f. R*, *ib* I. *R. b G.*; present unto the *B*, *ib.* I *and* II *f R.*; admitted thereto by the *B*, *ib.* I. v. *Q.*. *B.* laying his hands, *B.* deliver to every one, *ib. R. a Q.*; licensed by the *B.*, *ib. a. Q.*; the same day with the *B.*, *ib. R. a. G.*; seem good unto the *B.*, *ib. l. R.*; the *B.* beginning, *ib.* II. *R. b. H.*; the *B.* with the Priests, *B.* shall deliver, *ib. R. b. l. col.*; consecrating an Archbishop or *B.*, *Ord.* III. *T.*; other *B.* appointed, *ib. f. R.*; to all *B.*, *ib. col.*; another *B.* shall read, *ib. R. a. col. and b. G.*; the elected *B.*, presented by two *B*, other *B.* appointed, *ib. R a. G.*, chosen *B.* of the Church, *ib. oath*; illuminate all *B.*, *ib. R. b. suff.*; Ministry of a *B*, *ib. P. a. suff.*; the *B.* elect, *B.* with others, *ib. R. b. H.*; *B.* present shall lay their hands upon the head of the elected *B.*, the new consecrated *B.*, *ib. R. b. l. col.*; office and work of a *B.*, *ib. b. l. col.*; by the Archbishops and *B.*, *Art. T.*; so many of our *B.*, *ib. dec.* i.; the *B* and Clergy, *ib.* iv.; Consecration of *B.*, *Art.* xxxvi; the *B.* of Rome, *ib.* xxxvii.; Archbishops and *B.*, *ib. rat.*; *M. and EP.* iii. *P. a. col.*, *Con.*, *Ord.*

Bitter. Writest *b.* things, *VS. l. P.*; into the *b.* pains, *Bur. a. les.*

Blamed. How he *b.* those, *Bap.* I. *and* II. *ex. a. G.*

Blasphemer -ous. A *b.* of God, *HC.* i. *ex.*; were *b.* fables, *Art.* xxxi.

Blast. Carried away with every *b.*, *Col. S. Mark*; *b.* the designs, *Ac.* iii. *P. a. suff.*

Bless. *B.* ye the Lord, *MP.* iii. *Cant.*; to *b.*, *L.* 18, 21, 22; we *b.* thee, *OT.* i., *HC. doz.*; *b.* thy holy Name, *OT.* vi., *HC. P. a. off.*; and *b.* you, *Bap.* III. ii. *ex. a. G.*, *Mat. l. P.*; the Bishop shall *b.* them, *Com. bl. R.*; we *b.* in thy Name, *Mat. P. b. Ps.*; *b.* these thy servants, *b.* them, *Mat.* I. *P. a. suff.*; *b.* them both, *ib.* iii.; the Lord *b.* thee, *VS. bl.*; the Lord *b.* us, *Com. bl.*; *b.* and glorify, *Sea* ii. *th. col.*; *b.* these thy servants, *Ord.* I. *L.* 19e; *b.* this our brother, *ib.* III. *suff.*; together with her *b.*, *Ac.* ii. *P. a. suff.*; *Mat. bl. b. Ps.*

Blessed. Of *b.* memory, *Pr.* I. 1; *b.* Virgin Mary, *EP. Cant. R.*, *L.* 4, *Col. Ann. V. Mary*; our most *b.* Lord, *OP.* x.; *b* Lord, *Col.* ii. *Ad.*, iii. *G. F.*, xxiv. *Tr.*, *VS. l. P.*, *Ac. P. b Ep.*; *b* Jesus, *Col. S. Steph.*; *b.* apostle, *Col S. Jo.*, *S. Paul*; *b* Son, *Col. Circ*, vi. *Ep.*, *East. E*, *S Matt.*, *Ord.* II. ii. *H.* 15, *ib. P a. H.*; thy *b.* Saints, *Col. All S.*, the *b.* company, *HC. P. b. doz.*; *b* them, *Bap.* I. *and* II. *ex. a. G.*; *b* Lord God, *ib.* I. *and* III. *a. Q*; *b.* the seventh day, *Cat* viii. *Q.* 4; *b.* be the Name, *Com. suff*, *Sea* i. *H.* 18; ye *b.* children, *Bur. col.*; *b.* Saviour, *Sea* ii. *P. a. col.*, *P. b LP.*; most *b.* and glorious Lord God, *Sea* i. *th. col*; *b.* be thy Name, *ib.* i. *H.* 11; *b.* be the Lord God, *ib.* 17, *Ac. H.* 11

Blessing -s. Of thy *b.*, *M. and EP* iii *P. a. col.*; the *b.* of this life, *OT* i.; *b* of the Bread, *b.* of the Cup, *HC. R. b.* ii. *LP.*; *b.* of God Almighty, *HC. Com Ord. and Ac bl.*; concluding with the *B.*, immediately after the *B.*, *ib. l. R*; send thy *b.*, *Mat P b. Ps*, i. *P. a. suff*, add this *b.*, *ib. R. b Ps.*, receive that *b*, *Bur. col*; *b* of the land, *Sea f. P.*; thy heavenly *b.*, *Ord.* II. *and* III. *l.*

cod; b. may be continued, Ac. P. b. Ap.

Blind -ed. B. the people, Pr. III. 11 ; b. to go out of his way, Com. sent. 1r.; our b. sight, Ord. III. 11 ; and I. H. 2

Blindness. All b. of heart, 7. for our b., HC. v. cod. a. bl. Ac. I. col

Blissful. The b. sight, Ord. II. 11 ; R 13

Blood. With thy precious b., M. Pr. Tr. ; most precious b., L. 3. HC. P. a. pray that the precious b. Of viii. Body and B. of Christ, HC. I. and iii. cx., Ant. xxix. ; drink his b. in this precious sacrifice, HC. iii. ex. ; B. of our Lord, Christ's B. 4th a. cons. ; precious B. ; Ye a Pet. be sealed his b. Ord. II ex ; the B. of Christ, Ant. xxviii. ; HC. cons. ; v. R.

Bodies -ly. With their b., Ath. Cr. 40 ; our sinful b., HC. P. a. pr. ; there b. received, th. I. R. ; as our b. are, Coll. xxiv. Q.

Body. Main b. and essentials, Pr. I. ; the b. of the b. Ap Cr., b. or estate, 1 Off. ; men happen to the b., Cod. I. Lord, a soul to the b., Cod. xi. ; the b. I. ex., Rur. P. a. I.P. ; the b. of the Church, HC. P. R. Mat. R b. I. ex. ; sacrament of the B., HC. b. ex. ; B. and Blood of our Saviour, th iii., Ch. R. ; not considering the Lord's B., HC. iii. ex. ; his most blessed B., this holy B. and cons., the B. of our Lord th a. cons., the natural B. and Blood, th I. R., the whole B. and Blood, Coll. P. b. I. ex. ; B. and Blood of Christ, Coll. xxiii. xxiv Q., Ant. xxix., xxxv., with our B. and Q., Christ's B. and Blood, Coll. P. I. ; rest upon the b., Rur. R. a. ex., his b. to the ground, Rur. a. ex. Sea. Sur. R., our b. to its element, Rur. a. ex., his b. to the deep, Sea. Sur., his b. Ord. II ex., become the B. of Lord, Ch., without B., Ord. I. ex., took warm his b., th iv., the B. of Christ, th xxviii., xxix

Boldness. HC. v. pr

Bond. United in one holy b., Ord. I. a. cit

Bondage. B. of the flesh, Pr. III. 4 ; house of b., Cat. viii. Q.

Bones. B. which thou hast broken Ps. I. P., b. and all things set for.

Book -s. The sacred b. might be revised Pr. I. 2. the b. as it stood before, th 3, the former b., the reformed b., th 4, b. of lessons, b. of sermons, to turn the b., Pr. II. 2, contained in this b., th 6, Ord. I. 1, the b. of Common P., the same upon the b. Mat. R a. Q., common b., other b., all the b., &c., Art. xxxv.

Born. B. of the Virgin, Ap. Cr. ; b. in the world, th iv. 21, at this time to be b. Our a. cr., b. as all the rest, b. pr. I. a., now, Rur. I. and III. 1 ex., may be b. again, th I. a. R., where the child was b. th II. R. b., being I. again, th I. a. R., b. of water and of the Spirit, th III. ex. a. b., being now b. again, th I. a. R., b. in sin, Cat. xviii. Q., of a woman, Rur. a. ex. I. into this world, Art. ix., b. again in Christ, th. pr.

Both. Thee of b., Ord. II. 1, and III. I. H. 4 ; b. from the Father, th. II. II. I

Bottom. From the b. of his heart, HC. I. R.

Bought. B. with his death, Ord. II. ex.

Bound -en. As we are more b., HC. III. ex ; chiefly are we b., th. III. pr. ; this our b. duty, th. P. a. II. LP. ; b. to believe, Cat. iv. Q., Con. Q. ; b. to perform, Cat. xx. Q. ; with b. duty, Mat. R. b. Q. ; your b. duty, Ord. II. ex. ; they are b. to do, of b. duty is required, Art. xiv.

Bountiful. Thy b. grace, Col. Ir. Ad ; thy b. goodness, th. xx. xxiv. Tr.

Bounty -eous. This thy special b., OT. Iv. ; of his b. mercy, Bap. I. I. ex.

Bow. B. down to them, Cat. viii. Q. 2 ; b. and obey, V. S. a. Te.

Brake. He b. it, HC. cons.

Bread. Our daily b., LP. ; not so much b. and wine, HC. R. a. off ; rest of that b., th. III. ex ; B. and Wine, Col. I. R., Cat. xxiii. and xxiv. Q., Art. xxviii ; the b. be such as is usual, the best and purest b. that can be, th. I. R. ; the B. which we break, Art. xxviii., HC. cons., R. a. cons

Break. B. the bread, HC. cons. ; to usually b. the traditional, Art. xxiii.

Brief -s. B. Citations, HC. I. R. suff. ; this b. exhortation, Bap. I. and II. ex. a. Q.

Bring -ing. In b. this infant, Bap. I. ex. a. Q., that b. any child, th. II. R. b. ; which b. the infant, th I. ; that child to b., Cat. I. R ; to b. all such, Ord. II. ex.

Broken. Bind up the b., Ord. III. b. I. ex.

Brother. Good b., V. & II. ex. ; our dear b., th. III. P. a. M. ; K. b. Ap. Cr. ; Spirit. To be b. unto him, Bap. and II. ex. a. C. ; have b. this child, Bap. I. II. ex. a. Q. ; who b. these out, Cat. viii. Q.

Bruised. The b. reed, V. & I. P.

Built. B. thy Church, Col. S. Mm. and Finds

Burden. B. of them, Pr. III. 4, HC. and Sea cons., b. should be taken away, Pr. III. 4 ; b. men's consciences, th. 5 ; of the flesh, Rur. Pr. a. LP., light upon us, Com. 1 ex., b. of our sins, th. I. a. suff.

Burial. Order for the B., Bur. I. R. of their dead at sea, Sea bur. I. 12

Buried. Dead and b., Ap. Cr. ; b. with him, Col. I. Bap. I. was b., th. III. ex. let us may be so b., Bap. I. and III. I. ex. ; b. with Christ, th. I. and II. I. R. I. ex

Calendar -s. Chiefly dates in the C., Pr. I. 4 ; drawn out of the C., Pr. I. ; Pr. V. 4

Call -ed. C. themselves Christians, 1 Off. ; c. by thy holy Word, th. I. and Bible ; Mat. then th. S. Matt. II. ex. ; c. upon God, Bap. I. and III. I. ex. ; III. R. ex. ; upon thee, th. I. and II. R. ex. ; on God shall c., th III. ex. a. Q. ; to upon him, Pat. a. Q. ; God to them, Ch. ; M. we c. Sea. Ch. cd., were first c., except he be c., Ord. Pr. ; c. to the like office, Ord. I. cd. ; are truly c., th. II. Q. ; c. to the office, th. II. ex. ; wherewith ye are c., th ex. ; you be truly c., Ord. II. and III. I. Q. ; c. these thy servants, c. upon thy holy Name, th. II. P. a. R. ; the Holy Ghost hath c. him, th. III. b. suff. ; whereunto he is c., th. suff. ; c. to the work, th. P. a. suff. ; c. in the Ministry, th. I. ex. ; according to God's purpose, th. xvii. ; lawfully c., c. and send Ministers, th. xxiii.

Called -ing. The c. of the Son, Col. S. And. a. ; pray the Christian c., Bap. III. I. ex. ; c. upon me, Com. I. ex. ; c. upon God, Art. v.

Calm. Turned into a c., Sea I. H. 12

Came. C. down from heaven, Ch. Cr. ; the Holy Ghost c. down, th. v. pr.

Canon -s. According to the C., HC. f. R ; the xxiith C., Bap. I. R. ; first time inserted in the C., Ord. Pr., th. I. I. R. ; ancient C. command, th. III. b. Q. ; Art. xxxiv.

Canonical. All the c. Scriptures, Ord. I. III. Q. ; those c. books, number of the c. Books, account those c., Art. vi.

Canticle. MP. III. Cant.

Captives. L. 20

Care -s. Ye are to take c., Ord. I. I. ex ; your c. and diligence, c. and attention, Ord. Ir.

Carnal -ly. Worldly and c. affections, Ord. S. Jas. ; all c. affections, Bap. I. ex. a. Q. ; men's c. lusts, Mat. I. ex. ; his own c. will, V. S. cd. a. obey. ; c. persons, Art. xvii. ; c. and visibly, th. xxix.

Carried. We were c. up, Sea I. H. 9 ; a. about, Art. xxv., xxviii.

Cast. C. away the works, Ord. Ad. I. c. away from you, Com. II. ex. ; c. out our prayer, Sea. th. Q.

Catechism -t. Instructed in the Church C., Bap. I. I. ex ; in the short C., Con. pr. ; in the C., Ord. I. v. Q. ; Cat. I. and II. Cat. I. and all. Q.

Cathedral. C. and Collegiate Churches, Ab. wor. ; HC. I. R

Catholick. C. Church, Pr. I. 3, Ap. Cr. I. OP. ; C. faith, Ath. Cr. I. 3, 42 ; C. religion, th. 20. ; c. and apostolick Church, HC. Cr.

Cattle. Beasts and c., MP. III. Cant. 28 ; Cat. viii. Q. 4

Cause -s. Certain c. rendered, Ord. III. I. with this c., HC. II. ex. ; reasonable c. to the contrary, th. I. R. ; lay of you know c., Mat. Answ. ; considering the c. whose any just c., th I. ex ; for what c., V. S. I. ex. ; take the c., Sea th. P. a. Cd. ; this sentence c., Ord. II. ex. ; in all c. doth appertain, Art. xxxvii

Caution. Put in a c., Mat. H. Q.

Cavil. Occasion of c., Pr. I. 4

Cease -d. We shall not c., HC. II. ex. ; windy storm c., Sea I. H. 12 never c. your labour, Ord. II. ex

Celebrate -ion. C. of the holy Communion, HC. Ler. R.

c. the Lord's Supper, *ib.* ii. *ex.*; c. of the Communion, *ib.* iii.; shall be no c., *ib. l. R.*; c. the holy Communion, *CS. f. R.*

Censure. The Church's c., *Art. dec.* vii.

Ceremony -ies. *C.* and rites, *Art.* vii.; manner of c., *ib.* xix.; c. ordained of God, *ib.* xxviii.; traditions and c., c. or rites, *ib.* xxxiv.; *Pr.* III.

Certain. *C.* by God's Word, *Bap.* I. *l. R.*

Certify -ied. *C.* of the true form, I c. you, *Bap.* II. *b. G.*; c. them by this sign, *Con. col.*; *Bap.* I. *R. bap.*

Chaff. Burn the c., *Com.* ii. *ex.*

Chain. The c. of our sins, *OP.* ix.

Chalice. *HC. cons. R.*

Chancel -s. Or in the *C.*, *HC. f. R.*; *R. b. MP.*

Chanceth. *C.* diversely, *Pr.* III. 5

Change -d. May be c., c. and abolish, *Art.* xxxiv.; *Pr.* III. 5

Change -s. *C.* hath been made, remedied by such c., such c. and alterations, as are given to c., *Pr.* I. 1; reason of the c., *Pr.* I. 4; c. of weather, *OT.* iii.; c. of the world, *Col.* iv. *East.*; all the c. and chances, *HC.* i. *col. a. bl.*; the c. of the substance, *Art.* xxviii.

Changings. *C.* of the service, *Pr.* II. 2

Chapel -s. Parish-Church or *C.*, *Pr.* II. 9; Churches and *C.*, *Ac. T. and wor.*; *R. b. MP.*

Chapter -s. Three or four *C.*, *Pr.* II. 2; *Pr.* V.

Charge. Committed to their c., *M. and EP.* iii. *P. a. col.*, *Art.* xxxvii.; committed to her c., *HC.* ii. *col. Queen*; c. you both, *Mat.* ii. *ex.*; to whom the c., *Ord.* I. *l. Q.*; office and c., *ib.* II. *ex*; committed to your c., *ib.* II. *ex.*, vii. *Q.*, II. *and* III. ii. *Q.*; is committed the c., *ib.* II. *l. Q.*; committed to our c., *Art. dec.* i.

Charitable. *C.* uses, *HC. l. R.*; this c. work of ours, *Bap.* I. *ex. a. G.*

Charity. In perfect c., *HC.* iii. *ex.*; c. with your neighbours, *ib. b. conf.*; rooted in c., *Bap.* I. *and* III. i. *P.*; in c. with all, *Cat.* xxv. *Q.*, *VS. R. a. Cr.*; faith and c., *Art.* xxxix.; *Col. Quin.*, xiv. *Tr.*, *Com.* ii. *ex.*

Chastise -ment. *C.* of the Lord, *VS.* ii. *ex.*; c. every one, *CS. col.*

Chastity. In c., *Ord.* III. *l. col.*; *Cat.* xi. *Q.*

Cheapness. *C.* and plenty, *OT.* iv., *OP.* iii., iv.

Cheerfully. May c. accomplish, *Col.* xx. *Tr*; c. and willingly, *Ac. col. a. suff.*

Cherish. *Mat. a. Q.*

Cherubim. *MP. Te D.*

Chief. Hath the c. power, the c. government, *Art.* xxxvii.

Child. For c., *Bap.* III. *l. R.*; c. of God, *Cat.* ii. *Q.*; this thy c., *Con. a. l. P.*

Child-bearing. Past c., *Mat.* ii. *P. a. suff.*

Child-birth. After c., *Ch. T.*; danger of c., *ib. b. Ps.*; peril of c., *ib. l. P.*

Children. O ye c. of men, *MP.* iii. *Cant.* 26; young c., *L.* 20; the fatherless c., *ib.* 30; made thy c., *Col. Chr.*; not like c., *Col. S. Mark*; c. of God, *HC.* iii. *ex.*, *Bap.* II. *b. G.*, III. *l. ex.*; for the c. of men, *Sea* i. *H.* 13; for his c., *Ord.* II. *ex.*; see her c.'s c., *Ac. P. b. Ep.*; Baptism of young c., *Art.* xxvii.; *Cat. l. R.*

Choose. *C.* thy faithful servant, *Col. S. Matthias*; c. into the order, *Ord.* I. *col.*; before he did c., *ib.* III. *b. suff.*

Chosen. Thy c. people, *M. and EP. and Ac. suff.*; thy c. servant Victoria, *HC.* i. *col. Queen*; c. in Christ, *Art.* xvii.; c. and called, *ib.* xxiii.

Christen -ed. Born or c., shall not he c. the child again, *Bap.* II. *R. b. G.*; that be not c., *Art.* xxvii.

Christianly. *C.* and virtuously brought up, *Mat.* ii. *P. a. suff.*

Church -es. *Pr.* I. 1; unity in the *C.*, Liturgy of the *C.*, *ib.* 4; Service of the *C.*, in the *C.*, *Pr.* II. 1 *and* 2; singing in *C.*, *Pr.* II. 5; sung in the *C. ib.*, 7; in the *C.*, *Pr.* III. 1, *Ord.* I. v. *Q.*; in Christ's *C.*, *Pr.* III. 2, *Ord. Pr.*; accustomed place of the *C.*, ornaments of the *C.*, *R. b. MP.*; holy *C.*, *MP. Te D.*, *L.* i. *P.*, *OP.* viii., *Col.* ii. *G. F.*; thy holy *C.* universal, *L.* 14; an universal *C.*, ministry of thy *C.*, *OP.* vii.; in thy *C.*, *OP.* viii.; thy whole *C.*, *OP.* x.; in the midst of thy *C.*, *OT.* viii.; to keep thy *C.*, *Col.* v. *Ep.*; the whole body of the *C.*, *Col.* ii. *G. F.*; thy *C.*, *Col.* v. *Tr.*, *ib.* xv., *Ac.* ii. *col. a. G.*; mercy upon the whole *C.*, *HC.* i. *col. Queen*; carried out of the *C.*, *ib. l. R.*; used in the c., into the number of Christ's *C.*, *Bap.* I. *T.*; brought into the *C.*, *ib.* II. *R. b. G.*; come to the *C.*, *Cat. l. R.*; betwixt Christ and his *C.*, *Mat.* i. *ex.*; into the *C.*, *Bur. f. R. and R. b. Ps.*, *Ch. f. R.*; in the face of the *C.*, *Ord. Pr.*, *ib.* I. *l. R.*; in the *C.* of Christ, *Ord.* I. *and* II. *f. R.*; in the *C.* of God, *Ord. I. a. Q.*, II. *b. l. col.*, III. *b. Q.*, *b. l. col.*; *C.* and Congregation, the same *C.*, *ib.* II. *ex.*; as this *C.*, *ib.* iii. *Q.*; used in all *C.*, *Ac. T.*; supreme Governor of this *C.*, *ib. R. b. Ep.*; over this *C.* and nation, *ib. P.*; *C.* and Chapels, *Ac. wor.*; in the *C.* and Commonwealth, *Art. dec.* i.; of the *C.*, the visible *C.*, *C.* of Jerusalem, *C.* of Rome, *Art.* xix.; authority of the *C.*, the *C.* hath power, the *C.* to ordain, the *C.* be a witness, *ib.* xx.; received into the *C.*, *ib.* xxiii.; every particular or national *C.*, *ib.* xxxiv.; right use of the *C.*, keeping clean of *C.*, *ib.* xxxv.; *Pr.* I. 1, *Art.* xxxiv.

Church of England. As were in this *C. E.*, *R. b. MP.*; order of the *C. E.*, *Ord. T.*; in the *C. E.*, *ib. Pr.*; order of this *C. E.*, *ib.* II. i. *Q.*; united *C. E.* and Ireland, *Ac. wor.*; *T., Pr.* I. 1, 3, 5, *Pr.* II. 2, *Pr.* VIII., *Art. dec.*

Churching. *C.* of women, *Ch. T.*

Churchmen. *C.* may do the work, *Art. dec.* iii.

Church-wardens. *HC. R. a. off., l. R.*

Church-yard. Entrance of the *C.*, *Bur. f. R.*

Circumcised -ion. *L.* ii, *Col. Circ.*

Citations. *HC. R. b. off.*

Civil. *C.* precepts thereof, *Art.* vii.; c. magistrates, ecclesiastical or c., the c. sword, *ib.* xxxvii.

Clean. Make c. our hearts, *M. and EP. suff.*; pure and c. hearts, *Col. Pur. V. Mary*; c. from all sin, *HC.* ii. *pr.*; made c. by his body, *ib. P. a. pr.*

Cleanse -d. *C.* from all their sins, *Col.* xxi. *Tr.*; c. the thoughts, *HC. f. col.*; *Col.* xvi. *Tr.*

Clear. Into the c. light, *HC.* v. *pr.*

Clemency. For thy c., *OP.* ii.

Clergy. With the *C.* and people, *Ord.* I. *R. b. L.*, II. *R. b. col.*; the whole *C.*, *Art. T., rat.*; our *C.* generally, *ib. dec.* ii.; *Pr.* II. 1, *M. and EP.* iii. *P. a. col.*, *Art. dec.*

Clergymen. All *C.*, *Art. dec.* v.

Clerk -s. Priest and *C.*, *Mat. R. a. Q.*, *Bur. f. R.*, *R. a. lea.*; Minister or *C.*, *ib. R. b. Ps.*; Priest and *C.* kneeling, *Com. R. b. Ps.*; another by the *C.* and people, *Ac. R. b. H.*; *M. and EP. R. b. LP.*

Cloke. Dissemble nor c. them, *M. and EP.* ex.

Cloth. Fair white linen c. upon it, *HC. f. R.*; fair linen c., *ib. R. b.* ii. *LP.*

Clouds. Lightnings and c., *MP.* iii. *Cant.* 17

Co-equal. *C.* Three, *Ord.* II. ii. *H.* 15; *Ath. Cr.* 26

Co-eternal. *Ath. Cr.* 6, 26

Cold. Frost and c., *MP.* iii. *Cant.* 13

Collect -s. So many of the *C.*, *Bap.* II. *f. R.*; after the last *C.*, *Ord.* I. *R. a. G.*, II. *R. b. l. col.*; *C.* shall both be used, *Ord.* II *l. R.*; instead of the first *C.*, after the *C.*, *Ac. R. a. suff.*; instead of the *C.* for the Queen, *ib. R. b. Ep.*; *Pr.* V., *M. and EP. col.*, *l. OP., Col., HC., &c.*

Colleges -iate. *C.* Churches, *HC. l. R.*, *Ac. wor.*; Chapels of *C.*, *ib.*; *HC. l. R.*, *Art. dec.* vii.

Come -th. He shall c., *Creeds, Col.* i. *Ad.*; c. among us, *Col.* iv. *Ad.*; else c. not, no man should c., let him c. to me, *HC.* i. *ex.*; from thence shall c. again, *Bap. and VS. Cr.*; he c. up, *Bur. a. lea.*; c. out of his place, *Com.* ii. *ex.*; let him c. forth, *Ord.* I. *b. L.*, II. *b. col.*; c. Holy Ghost, *Ord.* II. *and* III. *H.* 1

Comfort -s. To our c., *OP.* i., *Bap* II *b. G*; our own c., *OP.* iv; please thee to c., *l. OP.*; to the great c., *OC.* ii.; our c., *ib.* iv.; c. of thy holy Word, *Col.* ii. *Ad.*; c. of thy grace, *ib.* iv. *Lent*; c. us, *ib. Asc. D., Com.* ii. *P. a. suff.*; his holy c., *Col. Whit*, c. and succour, *HC. P. a. off.*; requiroth further c., *HC.* i. *ex.*; great and endless c., *ib.* iii.; to your c., *ib. b. conf.*; c. her, *Mat.* i. *Q*, to their great c., *ib.* i. *P. a. suff.*; give him c., *VS. P. a. suff.*; for our c., no greater c., *ib.*

ti ex.; God of all e., 4th. ll. and Ty. P. e. bk.; e. of thy holy Scriptures, 4th. Ty.; le e., Ord. II. and III. I. H. S.; take e. in this, Art. Asc. v.; very full of e., Art. xi.; e. to godly persons, 4th xvii.; L. 27, 28, Mat. I. e.

Comforted-able. *C.* to our souls, *OT.* III.; the most e. sacrament, e. a thing, *HC.* I. ex.; that e. words, 4th e. bk.; *Col.* III. *Tv.*

Comforter-less. Suffering not e., *Col. Asc. D.*; the Holy Ghost the *C.*, *Com.* I. *P.*, *M. Tv. D.*, *Ep. Pent.*, *Ord.* II. II. *R.* 3; be our *C.*, 4th. II.

Coming. At whose *c.*, *Ath Cr.* 6th; *c.* of the Holy Ghost, I. ll.; at thy first *c.* at thy second *c.*, *Col.* II. *Ad.*; until his *c.* again, *HC.* some.; day of his *c.*, *Com.* II. ex.; at his *c.*, see how

Command -st. Gave *c.* to his disciples, *Bap.* III. ex. a. *O.*; they word of *c.*, *Sea* II. *P.* a. *col.*; the sovereign's *c.*, *Ord.* II. *col.*; by her Majesty's *c.*, *Ac. war.*

Command -est. Which those *c.*, *Col.* iv. *Exst.*; which thou dost *c.*, *Art.* xiv. *Tv.*; *c.* us to continue, *HC.* some.

Commanded -st. *C.* him earnestly, *Col. S. Pet.*; he himself has *c.*, *HC.* II. ex.; the children, *Bap.* I. and II. ex. a. *O.*; the Lord hath *c.*, *Cat.* xxii. *Q.*; *c.* and I will, *Com.* I. *P.*; when he has *c.*, *Art.* xiii.; that are *c.* to you, 4th. xiv.

Commandment -s. *C.* to his disciples, *M. and Ep.*; obey thy *c.*, *BP.* II. ex.; keep thy *c.*, *Sea.* II. *P.*; thy holy *c.*, *OT.* vii., *Col. S. And.*, *S. Jas.*; keeping of thy *c.*, *Ord.* II. *Tv.*; the sum of the *c.*, *Cat.* the Ten *C.*, *Ill. Comm.* II. *Hep.* I. and II. I. ex., *Cat.* I. *R.*, *Com.* upon after every *c.*, *HC.* x. *R.*; the sum of the *c.*, *Ill. Comm.* I. ex.; forsaking the *c.* b. *col.*; gave to his disciples, *Bap.* I. and II. *P.* b. *col.*; keep the *c.*, *Ord.* II. *R.*; keep the *c.* with us, *Ill.* I. ex.; learn by these *c.*, *Ill.* I. *col.*; with the *c.* b., *Cat.* the married man, *Ord.* I. *R.*; the *c.* of God, *Com.* II. ex., *Ord.* II. *R.*; and forth the *c.*, *Sea.* II. *H.*; by the Master's *c.*, *Ord.* I. *R.*; those of the *c.* ex.; under the *c.* ex., without the *c.*, *Ty.*; by Christ's *c.*, *Ord.* II. *R.*; *c.* of God, *Ty.*; Baptism's *c.*, *Cat.* II.

Commemorations. *Pr.* II.

Commend -ed. Finally we *c.*, *Ill.* of Saint the I. *Mat.*; *c.* it humbly to the soul, *Ord.* II. *R.*

Commendatory -ing. A *c.* prayer, *Pr.* III. *P.* 4; *c.* souls, *Ord.* I. *R.* b. I., II. *R.* b. *col.*

Comment. His own praise *c.*, *Art. Asc.* vi.

Commission. *Com.* I.

Commission. In our *c.*, *Ord.* II. *Ad.*; *Art.* xxiii. *Tv.*; new *c.* unto them, *Ord.* II. I. *col.*

Commodious. More profitable and *c.*, *Pr.* II. 4

Common -ly. It was *c.*, *Art.* xxii. are not *c.*, 4th. xxviii.

Commonwealth. Church and *C.*, *Art. Asc.* i.; received in any *c.*, *Art.* vii.

Communicants. *C.* being conveniently placed, *HC.* III. ex. *R.*; such other of the *c.*, 4th. I. *R.*

Communicate -d. I will not *c.*, *HC.* II. ex.; all have *c.* 4th. b. II. *LP.*; *c.* with the Priest, 4th. I. *R.*; *c.* with him, *CS.* I. *R.*; *c.* with the sick, only *c.* with him, 4th. I. *R.*; shall also *c.*, *Ord.* III. *R.* b. *col.*

Communion. *C.* of saints, *Ap. Cr.*; appointed at the *C.*, *M. Tv.* b. and; in one and fellowship, *Col. Ad.* 5; partakers of the holy *C.*, admit the penitent person to the holy *C.*, at the *C.* time, &c., *HC.* II., when there is no *C.*, 4th. *R.* a. bk.; if there be no *C.* shall be no *C.*, 4th. I. *R.*; sentence to the holy *C.*, *Com.* I. *R.*; receive the holy *C.*, *Mat.* I. *R.*, *Ord.* I. *R.* a. ii.; if there be no *C.*, 4th. I. *R.*; service for the *C.*, *Ord.* I. and II. *R.* b. *col.*; minister with the holy *C.*, 4th. I. *R.*; before they proceed in the *C.*, the *C.* ended, *St. R.* a. *O.*; Service of the *C.*, have received the *C.*, the *C.* being done, 4th. II. *R.* b. I. *col.*; begin the *C.* Service, 4th. II. *P.* *R.*; proceed in the *C.*-Service, 4th. *R.* b. I. *col.*; in the *C.* Service, *Ac. R.* b. *Exp.*, *HC.* IV. ex., *OT.*, &c.

Company. Before God and this *c.*, *Mat.* b. *Pr.*; for lack of *c.*, *CS.* I. *R.*

Compass -ed. *C.* the waters, *Ant.* I. *P.*; by any other means, *Ord.* II. ex.; *OT.* v.

Compassion. *C.* upon our infirmities, *Ath. Cr.* 4; *c.* upon all men, *Ill. P.* a. *coll.*; full of *c.*, *Ord.* I. *R.* b. *col.*

Compelled. Likewise we are *c.*, *Ath. Cr.* 19

Competent. A *c.* age, *Cat.* II.

Complied -ing. The first *c.*, *Pr.* I. 1, the former book was *c.*

Complained. Augustine in his time *c.*, *Pr.* III. 4

Conceived. *C.* by the Holy Ghost, *Ap. Cr.*; all men are *c.*, *Ord.* and III. I. ex.

Concluded. *C.* and prove I, *Ord.* II. and III. II. *R.*

Concord. Unity and *c.*, *Pr.* III. b., *HC. P.* a., *aff.*; lover of *c.*, *Ps.* cxxxiii.

Concupiscence. *C.* and not to do it, *Art.* ix.

Condemned-nation. There is no *c.*, *Art.* ix.; that are to be *c.*, 4th. xvii.; rather to their *c.*, 4th xxix.

Condescend. Did graciously *c.*, *Pr.* I. 2

Conditions. All a. of men, I. *OP.*

Confess -ing. *C.* their faults, *M. and HC. conf.*; believe and *c.*, *Ath. Cr.* 29; *c.* thy holy Name, *HC. P.* a. *aff.*; yourselves to Almighty God, *HC.* I. ex.; *c.* the faith, *Bap.* a. *bap.*; do now *c.* it, *Ord.* II. *R.*; *c.* our offences, *Com.* I. *R.*; *c.* these sins, *St. P.* a. *aff.*; we *c.*, *Sea* I. *P.* a. *col.*, *Art.* xxiii.; *M. and HC. ex.*

Confession. General *c.*, *M and HP* and *HC. conf.*; this *C.* of our Christian faith, *Ath. Cr. R.*; *c.* of a true faith, *Col. Tv.*; your humble *c.*, *HC.* b. *conf.*; by their own *c.*, *C.* a. *pr.*; special *c.* of his sins, *VS. abs. R.*; make an humble *c.*, the *c.*, *Sea R.* b. *conf.*

Confidence. *C.* in thy mercy, I. II. II. sure *c.* in them, *VS.* a. *aff.*; his *c.* in thee, 4th. I. *R.*

Confirm -ed. *C.* and strengthen you, *HC.* and *Sea abs.*; this faith, *Bap. P.* a. *O.*, 4th. III. *P.* a. *bap.*; to be *c.* by him, 4th. II. *R.*; should be *c.*, 4th. III. *R.*; brought to be *c.*, *Cat. T.*; strengthen and *c.*, *Ord.* II. II. *R.* 3; *c.* them, the same thee, and I, read and *c.* again, 4th. *ord.*; *Cat.* I. *R.*, *Con.*

Confirmation. *C.* of the faith, *Col. Tv.*; that is to say *C.*, *Art.* xxv. *Col.* I. *R.*, *Con.*

Confound -ed. Let me never be *c.*, *MP. Te D.*; *c.* their devices, *OT.* v.

Confounding. Neither *c.* the Persons, *Ath. Cr.* 4

Confusion -s. The late unhappy *c.*, *Pr.* I. 2; not by *c.*, *Ath. Cr.* 25; brought to *c.*, *Com.* I. *P.*

Confute. *Pr.* II. I

Congregation -s. Minister in the *c.*, *Ord.* I. *R.*; the *c.* may be thereby edified, *Ch.* 7; the whole *c.*, *M. and HP. conf.* II.; the *c.* shall answer, *Litany*; prayers of the *c.*, I. *OP.*; that *c.* be thereby offended, the *c.* may thereby be satisfied, *HC. P.* a. *aff.*; of the *c.* there present, *Bap.* I. *P.* R.; the *c.* may be certified, *Ill. H. R.* b. *O.*; the *c.* hath prayed, this whole *c.*, 4th. III. II. ex. a. *O.*; before this *c.*, *Ill.* I. ex.; in the face of this *c.*, *Mat.* I. ex.; present the *C.* Christ, *Ord.* II. ex.; *c.* shall be desired, *Ill. R.* b. *H.*; in the *c.*, *Ill.* b. I. *col.*, *Art.* xxiii.; *c.* present to pray, *Ord.* I. *R.* a. *col.*; the *c.* present, 4th. b. *Gl.*; a *c.* of faithful men, *Art.* xix.; speak ing in the *c.*, *Ib.* xxiv.

Congruity. Observe grace of *c.*, *Art.* xvii.

Conscience -s. Ease of mind or *c.*, *Pr.* I. 1; with a good *c.*, *Ch.* 3; the *c.* of all, *CS.* 3; witness of the *c.*, *Ill. Comm.* I. ex.; with a good *c.*, *Ill. Comm.* I. ex.; afraid of in *C.*, and *c.* towards God, *Ap.* III. ex.; the hanging of bace, *Ps.* R. a. *Ps.*; the troubled, 4th. *C.* the troubled *c.*, 4th. I. *P.*; wounded *c.*, 4th. I. *P.*; *c.* shall have rest, *Ps.* cxix.; *c.* shall have rest of a good *c.*, *Ord.* I. *col.*; for *c.* sake, *Ac. Col.* a. *aff.*, *HC.* ex.

Conscientious. Truly *c.*, *Ps.* I. 1

Consecrate -d. *C.* thereof were made, *Ps.* I. *HC.* II. *P.*; vessels of which was *c.*, *Ps.* I. *R.*; the state of matrimony, Mat. in *P.* a. *coll.*; *c.* thereby, *Ord.* III. *R.* b. *col.*; ordered before, *Art.* xxxv.

Consecrating. *T. C.* Bishops and I., Ordaining of Priests and *C.*

Consecration. The Prayer of *C.*, *Pr.* I. *R.*; Manner of *c.* and III. with *R.* of Bishops and Ministers the

Book of *C.*, all things necessary to such *C.*, *Art.* xxv.

Consent -ed. Have *c.* together, *Mat. b. Ps.*; establishing of *c.*, *Art. T.*

Conserve. *C.* and maintain the Church, *Art. dec.* i.

Consider. *C.* with yourselves, *Ord.* II. *ex.*; *HC. ex.*

Conspiracy -ies. Privy *c.*, *L.* 10; no secret *c.*, *Ac.* iii. *P. a. suff.*

Constant -cy. *C.* of our faith, *Col. Inn.*; humble and *c.*, *Ord.* I. *col. a. G.*

Constituted -ions. Ordained and *c.*, *Col. S. Mich.*; other *C.* whatsoever, Ordinances and *C.*, *Art. dec.* iii.

Consultations. Prosper all their *c.*, *OP.* x.

Consummation. Our perfect *c.*, *Bur. P. a. LP.*

Contagious. Other like *c.* times, *CS. l. R.*

Contempt. *C.* of thy Word, *L.* 10, *Col.* iii. *G. F.*

Contented. Jesus Christ was *c.*, *Col.* i. *G. F.*

Continency. The gift of *c.*, *Mat.* i. *ex.*

Continual -ly. May *c.* offer, *OT.* vi.; thy *c.* help, *Col. East.*, *HC.* iv. *col. a. bl.*, *Sea col.*, *Ord. l. col.*; *c.* to be given, *Col.* xvii. *Tr.*; *c.* before their eyes, *Art.* xvii.

Continuance. *C.* amongst us, *VS.* ii. *P. a. bl.*; the settled *c.*, *Art. dec.* iv.

Continue -d. Have still *c.* the same, *Pr.* I. 1; we may *c.*, *HC. P. b. dox.*, *Ord.* II. *P. a. H.*; *c.* thy servant, *Bap.* II. *P. a. G.*, *c.* thy servants, *ib.* III. *P. a. bap.*; *c.* in the same, *Cat.* iv. *Q.*; *c.* thine for ever, *Con. a.* i. *P.*; *c.* this sick member, *VS. col. a. aba.*; *c.* in that office, *Ord.* I. *l. R.*; *HC.* iv. *col. a. bl.*, *Sea col.*, ii. *th. col.*, *Ord. l. col.*

Contrary. Find not to the *c.*, *Ord.* II. *b. col.*; not *c.* to the New, *Art.* vii.

Contrite -ion. *C.* heart, *L.* I. *P.*; *c.* hearts, *Col. Ash W.*; consider his *c.*, *VS. col. a. aba.*; with all *c.*, *Com.* ii. *ex.*

Controversies. In *c.* of faith, *Art.* xx.

Convenient -ly. A *c.* time, *Pr.* II. 9; Ceremonies *c.*, think it *c.*, *ib.* III. 5; as he *c.* may, *HC. f. R.*; there be a *c.* number, *HC. l. R.*; it is most *c.*, *Bap.* I. *f. R.*; shall think *c.*, *Cat. l. R.*; very *c.* to be observed, *Con. pr.*; a *c.* place, *CS. f. R.*; in some *c.* place, *Ch. f. R.*; it is *c.*, *ib. l. R.*

Conversation -s. Your lives and *c.*, *HC.* i. *ex.*; in *c.*, *Ord.* III. *l. col.*

Conversion -ted. *C.* to the Faith, *Pr.* I. 4; *c.* of the Godhead, *Ath. Cr.* 25; that he should be *c.*, *Col.* iii. *G. F.*; *Col. S. Paul*

Convicted. As stood *c.*, *Com.* i. ***ex.***

Convince. [illegible] and *c.*, *Ord.* III. iii. *Q.*

Convocation -s. *C.* of both Provinces, *Pr.* I. 5; the *C.* holden at London, *Art. T.*; the Clergy in their *C.*, *ib. dec.* iii.; from time to time in *C.*, *ib.* iv.; already established in *C.*, *ib.* vii.; in their *C.*, *ib. rat.*

Corner-stone. The head *c.*, *Col. S. Sim. and Jude*

Corporal. Any *c.* Presence, *HC. l. R.*

Corpse. Meeting the *c.*, *Bur. f. R.*; *c.* is made ready, *ib. R. a. les.*

Correct -ion. Thy fatherly *c.*, *VS. P. b. ex.*; *c.* and amend, *ib.* i. *ex.*; Father's *c.*, *ib.* ii.; dost *c.* those, *CS. col.*; *c.* and punish, *Ord.* III. vi. *Q.*

Corrupt -ed. Hath not been *c.*, *Pr.* II. 1; our *c.* affections, *Col. East. E.*; partly of the *c.* following, *Art.* xxv.

Corruption. Turned into *c.*, *Sea bur.*; fault and *c.*, *Art.* ix.

Council -s. Lords of the *C.*, *L.* 20; her whole *C.*, *HC. P. a. off.*; general *C.*, *Art.* xxi.

Counsel -s. All good *c.*, *EP.* ii. *col.*, *HC.* i. *ex.*; the spirit of *c.*, *Con.* i. *P.*; direct all her *c.*, *Ac. col. a. suff.*; decreed by his *c.*, *Art.* xvii.

Counted. Not to be *c.* for Sacraments, *Art.* xxv.

Countenance. Lift up his *c.*, *VS. bl.*; light of thy *c.*, *ib. l. P.*, *Sea* ii. *H.* 6; light of his *c.*, *Com. bl.*; joy of thy *c.*, *Ac. H.* 7

Country -ies. Every *c.*, divers *c.*, *Pr.* III. 5; the diversities of *c.*, *Art.* xxxiv.

Coupled. Are *c.* together, *Mat.* ii. *ex.*; *c.* together in matrimony, *ib. R. b. Q.*

Course. Break the continual *c.*, *Pr.* II. 3; *c.* of this world, *Col.* v. *Tr.*, *Ac.* ii. *col. a. G.*; fulfilling his *c.*, *Ord.* III. *l. col.*

Court. Given at our *C.*, *Ac. war.*

Covenant. *C.* betwixt them, *Mat. P. b. Ps.*

Covered -ing. *C.* the same, *HC. R. b.* ii. *LP.*; well-nigh *c.* us, *Sea* i. *H.* 7; *c.* our heads, *ib.* ii. 7

Covet. Thou shalt not *c.*, *Cat.* viii. *Q.* 10; not to *c.*, *ib.* xi.

Covetous. All *c.* desires, *Col. S. Matt.*, *Bap.* i. *Q.*; *c.* persons, *Com.* x. *sent.*

Craft -s. From the *c.*, *L.* 6; *c.* and subtility, *L.* I. *P.*

Create -d. *Ath. Cr.* 21, 22, 23; *c.* and make in us, *Col. Ash W.*; *c.* our first parents, *Mat. l. P.*

Creation -or. *C.* and Preserver, *l. OP.*, *Mat. P. b. Ps.*; for our *c.*, *OT.* i.

Creatures. Receiving these thy *c.*, *HC. cons.*; we thy *c.*, *Sea* i. *P. a. col.*

Creed -s. Learn the *C.*, *Bap.* I. *and* II. *l. ex.*; can say the *C.*, *Con. pr.*; the Nicene *C.*, *Ord.* II. *R. b. l. col.*, III. *R. a. G.*, *Ac. R. a. G.*; next after the *C.*, *Ac. R. b. suff.*; the three *C.*, Nicene *C.*, Athanasius's *C.*, the Apostles' *C.*, *Art.* viii.; *M. and EP. Cr. R.*, *Ath. Cr. R.*, *HC. Cr. R.*, *Cat. l. R.*

Crept. *C.* in amongst us, *Pr.* I. 4

Cried. *C.* we unto thee, *Sea* I. *H.* 10

Crime. Any other grievous *c.*, *HC.* I. *ex.*; without *c.*, *Ord. Pr.*; notable *c.*, shew what the *c.*, *Ord.* I. *b. L.*, II. *b. col.*; any great *c.*, *Ord.* I. *R. b. L.*, II. *R. b. col.*; clear of the *c.*, *Ord.* I. *R. b. L.*; clear of that *c.*, *ib.* II. *R. b. col.*

Criminous. *Ord.* III. vi. *Q.*

Cross. By thy *c.*, *L.* 12; death upon the *c.*, *Col. S. b. East.*, i. *G. F.*; by his *c.*, *Col. Ann. V. Mary*; shall make a *c.*, *Bap. a. bap.*; the sign of the *c.*, *ib.*, *Bap.* I. *b. R.*; who by thy *c.*, *VS. a. Ps.*

Crown -ed. May receive the *c.*, *Col. S. Pet.*, *Ord.* III. *col.*, *l. col.*; *c.* with thy gracious, *Ac.* ii. *P. a. suff.*

Crucify -ied. Was a., *Creeds*, *Art.* ii.; *c.* the old man, *Bap.* I. *and* II. *l. ex.*; before he was *c.*, *VS.* ii. *ex.*

Crumbs. Gather up the *c.*, *HC. P. a. pr.*

Cry. Our *c.* come unto thee, *Con. Mat. VS. Ch. Com. and Ac. suff.*, *Ord. a. H.*; hear our *c.*, *Sea* i. *H.* 11

Cup. Drink of that *C.*, *HC.* iii. *ex.*; take the *C.*, *ib. cons. R.*; he took the *C.*, *ib. cons.*; that delivereth the *C.*, *ib. R. a. cons.*; the *C.* of Blessing, *Art.* xxviii.; the *C.* of the Lord, *ib.* xxx.

Curate -s. *C.* that ministereth, *Pr.* II. 9; the *C.* shall have it, provided by the *C.*, *HC. l. R.*; the *C.* of every parish, *Cat. l. R.*; unto the *C.*, *Ord.* I. v. *Q.*; *M. and EP.* iii. *P. a. col.*; *HC. f. R.*, *R. b. off.*, *P. a. off.*, *l. R.*; *Bap. R.*, *Mat. R.*, *&c.*

Cure. Your *C.* and charge, *Ord.* II. iii. *Q.*; within your *C.* *ib.* iv.

Curious. In those *c.* points, *Art. dec.* v.; *c.* and unhappy differences, further *c.* search, *ib.* vi.; *c.* and carnal persons, *Art.* xvii.

Curse. *C.* of God to be due, *Com.* I. *ex.*; *c.* of the law, *ib.* ii.

Cursed -th. *Com. sent.*; go ye *c.*, *ib.* ii. *ex.*

Cursing. God's *c.*, *Com.* i. *ex.*

Custom- s. Old *c.*, *Pr.* III. 3; the receipt of *c.*, *Col. S. Matt.*; *c.* of the land, *Art. dec.* iii.

Cut. To be *c.* away, *Pr.* III. 1; *c.* off the form, *CS. l. R.*; is *c.* down, *Bur. a. les.*; rightly *c.* off, *Art.* xxxiii.

Daily. *D.* hearing of holy Scripture, *Pr.* II. 1; *d.* said, *ib.* 2, *EP. col. R.*; are to say *d.*, *Pr.* II. 8; *d.* to be said, *T. b. MP.*; *d.* throughout the year, *MP. R. b. Te D.*; *d.* be said, *MP. col. R.*; may *d.* be renewed, *Col. Chr.*; *d.* at Sea, *Sea f. R.*

Dames. *Cat. l. R.*

Damned -ation. From everlasting *d.*, *L.* 6; increase your *d.*, *HC.* I. *ex.*; eat and drink our own *d.*, *ib.* iii.; shall be *d.*, *Bap.* III. *ex. a. G.*; wrath and *d.*, *Art.* ix.; curse and *d.*, *ib.* xvii.; purchase to themselves *d.*, *ib.* xxv.

Danger -s. Any kind of *d.*, *MP.* iii. *col.*; *d.* of this night, *EP* iii. *col.*; all that are in *d.*, *L.* 26; great and apparent *d.*, *OT.* v.; in all our *d.*, *Col.* iii. *Ep.*; so many and great *d.*, *ib.* iv.; in all *d.*, *ib.* iii. *Tr.*, *Cat.* xiii. *Q.*; in the *d.* great, *HC.* iii. *ex.*; in case of extreme *d.*,

Bap. III 1 *R.*; *d.* of the sea, *Sea* 1. *P.*; then of the *d.*, sb. II. *fn. cust.*; from all the *d.*, *Ar.* III. *P.* 2. *suff.*; the spiritual *d.*, *Ex.* I. *a.* II.

Dangerous. *Of d.* consequence, *Pr.* I. 3.; *so d.* to them, *Hom.* I. *ex.*; these *d.* days, *Com.* I. *ex.*

Dare. We *d.* not, *Hc. V. ord. a.* II. *Ar.* I *ref.*

Dark-en. Sb. *d.*, *Pr.* III. 4.; enlarged and *d.*, sb.; *d.* not dumb, sb. 5.

Darkness. Light and *d.*, *Mt.* III. *Hom.* IX. lighten our *d.*, *Ad.* and the wicked *d.*, *Ord.* I. *Ad.*; lay in *d.*, *Hc.* III. *ex.*; brought out of *d.*, sb. V. *pr.*; into utter *d.*, *Hom.* I. *ex.*

Dashed. *It* in pieces, *Sea* II. *H.*

Daughter. And thy *d.*, *Cat.* xviii. *Q.* 4. *R.*

Day-s. *Pr.* IV., V., VIII.; *d.* by *d.*, *Mt. Te D.*; nights and *d.*, sb. III. *Gant* 15.; first of the *d.*, *Ad* and *Hc. ord.*; to be read every *d.*, *Ad.* *Ath. W.*; some time the *d.* before, *Hc. V. R.*; every such *d.*, sb. *R. a.* sb.; baptized upon any other *d.*, *Bap.* I. *R.*; from this *d.* forward, *Mat. a. Q.*; *d.* of the Lord, *Com.* I. and II. *ex.*; her Majesty's *d.*, sb. *Ord.* II. *ex.*; all our *d.*, sb. I. *ord.*; *d.* and night, *Ord.* II. *Ir. H.*; the same *d.*, sb. I. *R.*; twentieth *d.* of June, *Pr.* I. 7.; as on this *d.*, sb. I. *a. suff.*; used upon this *d.*, sb. *R. a. suff.*; that of the *d.*, sb. *R. b. bp.*; yearly on the same *d.*, sb. war.

Deacon-s. Priests and *D.*, *Pr.* II. 8. I. 19. *Hc. R. a.* cons., I. *R.*, *Ar.* XXIII. XXVII.; admitted as *d.*, sb. I. *D.*, *Ord. Pr.* to be admitted *D.*, *ord.* I. *R.*; II. in the Church, sb. *a. Q.*; in thy Church, sb. *a. cons.*; the order of *d.* shall be first presented, sb. II. I. *R.*; form of ordering *D.*, sb. III. *R. b. suff.*; *Hc. V.*; the office of *D.* and *Pr.*, *ord.* I., sb. II. I. *R.*

Dead-ly. *D.* and buried, *Ap. Cr.*, *Ar.* O.; from the *d.*, *Ap.* and *Ch. Cr. Sea*; quicken and the *d.*, *Creeds*, all other *d.* sin, I. 8.; is counted a *d.* sin, *Lent*; being *d.* unto sin, *Pr.* I. 8.; *d.* sin, *Lit.*; burial of the *d.*, *Bur.* I.

Deal. *D* not with us, I. *pet.*

Dear. Thy *d* Son, *Of* viii. *Hc. P.* 3. *dec.*

Dearth. Turned our *d.*, *Gt.* *Of* viii. 19.

Death. In *D* of a sinner, *M.* and *Hc. suff.*; sharpness of *d.*, *Mt. Te D.*; from sudden *d.* by the pestilence *d.*, I. 12.; the hour of *d.*, *Hc. V. R. b. P. a.* sb.; glorify thee by their *d.*, faith even unto *d.*, *Ind.*; to suffer *d.*, *Ord.* I. *Ind.*; *d.* of a sinner, *Ind.*; *d.* and sinner, *Ind.*; to *D.*, *Pr.* II. *P. a. suff.*; baptized into the *d.* of Christ, *Bap.* I. *Ind.*; by *d.* overcame *d.*, *Ord.* I. *Ind.*; upon the cause *Hc.* is and of eternal *d.*, *Hc.* I. *ex.*; minister is called *d.* unto *d.*, by him *d.* unto *d.*, sb. II. *pr.*; his precious *d.* and passion, sb. *Pr.* I. *d.*; everlasting life after *d.*, *Bap. a. d. Hc.*; partaker of the *d.*, *Bap.* I. and II. *P. a. bap.*; *d.* and sudden, *Cat.* xviii. *Q.*; *d.* us do part, *Mat. a. Q.*; we are in *d.*, for any pains of *d.*, *Bur. a. less.*; the *d.* of sin, sb. end; at *d.* door, *Sea* I. *H.* 8.; redemption by Christ's *d.*, *Art.* XXVIII.; punish Christian men with *d.*, sb. XXXIX.

Debts. Declare his *d.*, *Vs. H. a. Ir.*

Decayed-th. Whatsoever hath been *d.*, *Vs. ord. a.* sb.; the outward man *d.*, sb. II. *P. a.* sb.

Deceits. From all the *d.*, I. 8.; dangerous *d.*, *Art.* XXII.

Deceive-d. Are *d.*, I. 26.; we *d.* ourselves, *Art.* XV.

Decency-thy. Readiness and *d.*, *Hc. cons. It*; *d.* appropriate, *Ord.* I. *R.*

Decked. *D.* his table, *Hc. It. ex.*

Declare-d. *D.* and set forth, *Pr.* III. 6. 8.; *M.* and *Ep.* sb.; shall *d.* unto the people, *Hc. V. R. b. suff.*; it is hereby *d.*, sb. I. *R.*; *d.* by his Son, *Bap. ex. a.*; pray to God to *d.* it, *Mat.* Blessed *d.* unto the Deacon, *Ord.* I. *R.*; men to be *d.*, *Art* XIV.; it may be *d.*, sb. I. *R.*

Declarest-ation. Who *d.*, *Col. xii. Tr.*; with his royal *D.*, *Art. T.*; his Majesty's *D.*, sb. I. and I. *R.*; made in this *D.*, following, sb. I.

Decree-d. Hath constantly *d.*, *Art.* XVII.; to *d.* rites, ought not to *d.*, sb. XX.; we *d.* all such, sb. XXXIV.

Dedicated. Here *d.* to thee, *Bap.* I. and III. *a. Q.*

Deed-s. All our words and *d.*, II. I. *ord.*; by word and *d.*, sb. III. *P. a. suff.*

Deep. Into the *d.*, *Sea* I. *H.* 9.; *d.* waters of the proud, sb. II. 3.

Defeat. *D.* the enterprises, *Ps. a. d. a. suff.*

Defence. Trusting in thy *d.*, *M.*; to be out of *d.*, *Ind.*; to overcome thy *d.*, *Vs. a. Ps.*; *d.* unto us, *Sea* II. *P. a.*; strong tower of *d.*, sb. *P.* 5. *Lit.*; in thy faith, *Art. P.* b. *bp.*

Defend. *D.* us, *M.* and *Ep. ord.*; I. *suff.*; *Col.* III. *Ps.*; *d.* thy Church, sb. III. *Pr.*; O Lord, from *a.* all *P.*, evermore *d.* them, *Mat. suff.*; mightily *d.* him, *Vs. suff.*; mightily *d.* them, *Com. suff.*; our cause, *Sea* I. *h.* *Lit.*; mightily *d.* her, *Hc. suff.*; *L.* 30.

Defended. *D.* from the fear, *Ps.* II. 1.; may evermore be *d.* and *y. Bp.*; we may be *d.* by you; may ever be *d.*, *Hc.* I. *ord. a.*; wonderfully *d.*, *Sea* II. *Ps. ord.*; God will be *D.*

Defender-sible. Not fairly *d.*, *Pr.* I. 3.; to be her *d.*, I. *ord.*; *d.* of the Faith, *Ord.* II. *suff.*; of the Faith, *Art. end.* sb. war.

Defer-red. *D.* not the Baptism, *Bap.* II. *R.*; the sole matter meant to be *d.*, *Mat. R. a.*

Defilements. Whatsoever *d.*, sb. I. *P. a.* sb.

Degrees. All estates and *d.*, *Art.* XXXIII.

Delay. Without *d.*, *Col. S. Sea.*; *y.* Jas.

Deliberate-ly. Tod. of, *Ar. dec. a.*; word *d.* read, sb. *suff.*

Deliberation. After due *d.*, *Ac.* II. *ser.*; upon mature *d.*, *Art. dec.* I.

Deliver-ed. *D.* us, *LP.*, *L.*, *Of.* v., *Col. iv. Ad.*, *Com. suff.*; *Sea P.* b. *Lit.*; to *d.* man, *M.P. Te D.*; which thou hast *d.*, *Of.* vii.; may be mercifully *d.*, *Col. Sept.*; may all be *d.*, *Ash W. Tr.*; it unto the man, *Mat. R. a. Q.*; *d.* this our brother, *Bur. P. a. LP.*; *d.* this woman, *Ch. L. P.*; he hath *d.*, *Sea* I. *H.* 2.; didst *d.* us, sb. 10.; *d.* from curse, *Art.* XVII.

Deliverer. Saviour and *D.*, *Ap. Cr.*; *D.* of us, *Ad. a. col.*; defender and mighty *d.*, *Ac.* III. *P. a. suff.*

Delivery-ance. *Of* v. *d.* from the plague, sb. VII.; after her *d.*, *Ch. J. R.*; give you safe *d.*, sb. *b. Ps.*; command to *d.*, *Sea* I. *Ps. col.*

Demand. I. *d.* therefore, *Bap.* I. *Q.*; I. *d.* further of you, sb. II. *b. Q.*; *d.* of you, *Ord.* II. *ex.*

Denunciation. Open *d.* of the Church, *Art.* XXIII.

Deny-ied. Doth not *d* his creed, *Ir. H.*; *d.* all unwillingness, *Ord.* III. *v. Q.*; is not to be *d.*, *Art.* XVI.

Departing. Shall let them, *Hc. M.*; *d.* out of this life, *Ch. J. R.*; *d.* from the body, sb. *col.*; *d.* hence in the Lord, *Bur. P. a. Lit.*; shall *d.* this life, sb. *col.*; *d.* in the truest degree, *Art. dec.* IV.

Departed-ure. Thy servants *d.* this life, *Hc. P. a. suff.*; at the point of *d.*, *Vs. Ill. P. a.* bb.; brother hath *d.*, *Bur. a. less.*; *d.* in the true faith, *Bur. a. Lit.*

Deposed. Be just judgment be *d.*, *Art.* XXXI.

Depraved. *Hc. I. R.*

Depravation. Sb. his *D.*, *Ord.* I. *R.*; *Hc.* I. *R.*

Desertion. Any *d.* of the Articles, *Art. dec.* V.

Deserve-th. Most right comely have *d.*, II. *Pr.*; have worthily *d.*, *HP.* II.; do worthily *d.*, *Ord.* II. *Ir.*; sb. III. *Tr.*

Deserv-ings. *D.* of Jesus Christ, sb. IV. *Tr.*

Desire-d. All that we can *d.*, sb. II. *Tr.*; than either we *d.*, sb. III. I. *d.* my Lord God, *Col. xiii. Q.*; humbly and fervently *d.*, *Vs. ads. R.*; I. *HP.*, *OT.* I., *Col. iv. East.*

Desire-s. *D.* of our own hearts, *M.* and *HP. conf.*; the hearts *d.*, *Ord.* III. *conf.*; all *d.* known, *HP. I. col.*; that is my *d.*, *Bap.* I. and II. in *Q.*; with full *d.*, sb. III. *R. b. suff.*; upon their humble *d.*, *Art. dec.* IV.; none the *d.*, *Art.* II.

Desireth-st. Who *d.* not, *HP.*; *Art.*; what *d.* to have, sb. *Q.*

Desiring-ous. *D.* to receive *Bap.* III. *ex. a. Q.*; *d.* to be satisfied, *Hom.* I. *Art. d.* to receive, sb. I. *R.*

Desolate. All that are *d.*, *Pr.* II. 3.

Desperation. Either into *d.* than *d.*, *Art.* XII.

Despise. *D.* the prayer, *Sea* II. *H.*

Despised-st. *D.* not

the sighing, *L. i. P.*; *d.* the goodness, *d.* my correction, *Com. ii. ex.*

Destitute. Strangers *d.* of help, *Ord.* III. viii. *Q.*; *Col. S. Barn.*

Destroy -ing. Never to *d.* it, *OP.* ii.; the *d.* Angel, *ib.* vi.; that he might *d.*, *Col.* vi. *Ep.*

Destruction. Bring you to *d.*, *HC.* i. *ex.*; sudden *d.* come, not be your *d.*, *Com.* ii. *ex.*; not to *d.*, *Ord.* III. *P. a. H.*

Determine -d. Have clearly *d.*, *Ord.* II. *ex.*; are you *d.*, *d.* by God's grace, *ib.* II. *and* III. ii. *Q.*; *d.* or hold, *Art. dec.* vii.

Devices. Followed too much the *d.*, *M. and EP. conf.*

Devil. Assaults of the *d.*, *L.* 6; the world the flesh and the *d.*, *L.* 8, *ib.* i. *P.*, *Col.* xviii. *Tr.*; the works of the *d.*, *ib.* vi. *Ep.*; the *d.* enter into you, *HC.* i. *ex.*; the *d.* the world and the flesh, *Bap.* I. *and* III. *a. Q.*; the *d.* and all his works, *Bap.* I. *ex.*, *Cat.* iii. *Q.*; malice of the *d.*, *VS. col. a. abs.*; *d.* and his angels, *Com.* ii. *ex.*; neither *d.*, *Ord.* II. ii. *H.* 8; the *d.* doth thrust them, *Art.* xxii.

Devised. So well *d.*, *Pr.* II. 1, *ib.* III. 1

Devotion -s. *D.* in the publick worship, *Pr.* I. 4; undiscreet *d.*, *Pr.* III. 1; other *d.* of the people, *HC. R. a. off.*

Devour. *D.* them not, *Ord.* III. *b. l. col.*

Devout -ly. All *d.* kneeling, *M. and EP. R. a. Cr.*; *d.* prayers of thy Church, *OT.* iv.; *d.* given to serve thee, *Col.* xxii. *Tr.*; *d.* disposed, *HC.* i. *ex.*; *Col.* xxiii. *Tr.*

Dew -s. Showers and *d.*, *MP.* iii. *Cant.* 8; O ye *d.*, *ib.* 12; the continual *d.*, *M. and EP.* iii. *P. a. col.*

Did. What *d.* your godfathers, *Cat.* iii. *Q.*

Die. *D.* for our sins, *Col.* i. *East.*; *d.* for us, *HC.* i. *ex.*; *d.* from sin, *Bap.* I. *ex.*; wherefore will ye *d.*, *Com.* ii. *ex.*; *Bur. col.*

Died -th. Who *d.*, *Col. East. E.*; Christ *d.* for thee, *HC. a. cons.*; as he *d.*, *Bap.* i. *ex.*; him that *d.*, *Com.* ii. *ex.*; Christ *d.* for us, *Art.* iii.

Difference -s. Without any *d.*, *HC.* vi. *pr.*; if any *d.* arise, *Art. dec.* iii.; *d.* have been ill raised, the present *d.* lie, *ib.* v.; curious and unhappy *d.*, *ib.* vi.

Different. In *d.* times and places, *Art. dec.* vi.

Difficulty -ies. Of so great *d.*, *Ord.* II. *ex.*; all *d.* and adversities, *Ac.* iii. *P. a. suff.*

Digest. Inwardly *d.* them, *Col.* ii. *Whit.*

Dignity. Consider the *d.*, *HC.* i. *ex.*; of what *d.*, high a *d.*, *Ord.* II. *ex.*

Diligence. Use all *d.*, *Bap.* III. i. *ex.*; apply all your *d.*, *Ord.* I. vi. *Q.*; give your faithful *d.*, with all *d.*, *ib.* II. iii. *Q.*; with all faithful *d.*, *ib.* II. *and* III. iv. *Q.*

Diligent -ly. *D.* to live, *L.* 24; *d.* to try, *HC* iii. *ex.*; *d.* from time to time, *CS. f. R.*; faithful and *d.*, *Ord.* I. i. *R.*; will you be *d.*, *ib.* II. v. *and* vi. *Q.*; be *d.* in them, be *d.* in doing them, *ib.* III. *b. l. col.*; that he be *d.*, *Art.* xviii.; *d.* and distinctly, *Art.* xxxv.

Diminished. Grace of God's gifts *d.*, *Art.* xxvi.

Diocese -an. Bishop of the *D.*, *Pr.* II. 6; admitted by his *D.*, *Ord.* I. *l. R.*; within your *D.*, *ib.* III. vi. *Q.*

Dip -ping. *D.* it in the water, *Bap.* I. *R. bap.*; *d.* of the child, *ib.* II. *l. R.*; *d.* him in the water, *ib.* III. *R. bap.*

Direct -ion. The better *d.*, *Pr.* I. 4; may in all things *d.*, *Col.* xix. *Tr.*; *HC.* ii. *col. a. bl.*, *Con. l. P.*

Disaffected. Render the people *d.*, *Pr.* I. 2

Disagree. If they *d.*, *HC. l. R.*

Disappoint. *D.* her cares, *Ac. col. a. suff*

Discerned. Christian men are *d.*, *Art.* xxvii.

Disciples. *D.* who were at Antioch, *Ord.* III. *b. suff.*

Discipline. Order and *d.*, *Pr.* III. 2; godly *d.*, *ib.* 4, *Com.* i. *ex.*, *Ord.* III. *col.*; quiet *d.*, retained for a *d.*, *Pr.* III. 5; *d.* may be restored, *Com.* i. *ex.*; observe all spiritual *d.*, *Ord.* I. *col. a. O.*; the *d.* of Christ, *ib.* II. iii. *Q.*; so minister *d.*, *ib.* III. *b. l. col.*; doctrine and *d.*, *Art. dec.* iv.; the *d.* of the Church, *Art.* xxvi.

Discontinued -ance. A view to their *d.*, service shall be *d.*, be henceforth *d.*, *Ac.* iii. *war.*; *Pr.* I. 2

Discreet -ly. Some other *d.*, *HC.* i. *ex.*, *Bap.* III. *f. R.*; reverently *d.*, *Mat.* i. *ex.*

Discretion. By his *d.*, *Pr.* II. 6; most convenient in his *d.*, *HC. R. b. off.*; by the *d.* of the Minister, *ib. R. a. bl.*; according to his *d.*, of *d.* to receive, *ib. l. R.*; the Curate by his *d.*, *Bap.* I. *f. R.*; the Curate in his *d.*, *ib.* III.; come to years of *d.*, *ib. l. R.*, *Con. T.*; come to the years of *d.*, *Con. pr.*

Diseased. Special request of the *d.*, *CS. l. R.*

Diseases. *D.* of our souls, *Col. S. Luke*; plague us with divers *d.*, *HC.* iii. *ex.*; *CS. R.*

Disobedient. Turning the hearts of the *d.*, *Col.* iii. *Ad.*; *Ord.* III. vi. *Q.*

Disorder. *D.* in the holy Communion, *HC. l. R.*

Dispersed. Are *d.* abroad, *Ord.* II. *ex.*; *L. l. P.*

Displeased -ure. In *d.*, *VS. l. P.*; art justly *d.*, *Bur. a. les.*; liable to our *d.*, *Art. dec.* vii.

Dispose -st. Thou dost *d.*, *HC.* ii. *col. Queen*; *d.* the way of thy servants, *ib.* i. *col. a. bl.*; *d.* of them, *Ac. col. a. suff.*

Disputation -s. Unnecessary *d.*, *Art. dec.* i.; any publick *d.*, *ib.* vii.

Disputes. These *d.* shut up, *Art. dec.* vi.

Disquiet -ed. Less cause to be *d.*, *CS. f. R.*; *d.* her reign, *Ac.* iii. *P. a. suff.*

Dissemble -rs. *D.* nor cloke them, *M. and EP. ex.*; *d.* with God, *HC.* i. *ex.*

Dissension. All occasion of *d.*, *HC. l. R.*; strife and *d.*, *Ord.* II. ii. *H.* 12

Dissolve -ution. *D.* draweth near, *VS.* ii. *P. a. bl.*; *d.* O Lord, *Ord.* II. ii. *H.* 12

Distempers. Heal all his *d.*, *VS. l. P.*

Distinctly. Be read *d.*, *MP. R. b. Te D.*; diligently and *d.*, *Art.* xxxv.

Distress -ed. *D.* in mind, *l. OP.*; our great *d.*, *Sea* i. *P. a. col.*, i. *th. col.*; from this *d.*, *ib.* ii.; all *d.*, *Ord.* II. ii. *H.* 3

Distribution. *D.* of the holy sacrament, *CS. l. R.*; the *d.* thereof, *Ord.* I. v. *Q.*

Divers. Dwell in *d.* parishes, *Mat.* ii. *R.*; they have been *d.*, *Art.* xxxiv.

Diverse -ly. *D.* take any thing, *Pr.* II. 6; are so *d.*, *ib.* III. 3

Diversity -ies. Hath been great *d.*, *Pr.* II. 5; appease all such *d.*, *ib.* 6; avoiding of *d.*, *Art. T.*; the *d.* of countries, *ib.* xxxiv.

Divided -ing. Nor *d.* the Substance, *Ath. Cr.* 4; never to be *d.*, *Art.* ii.

Divine. Thy *D.* Majesty, *l. OT.*, *HC. P. a. off.*, *ib. and Sea conf.*; being so *d.*, *HC.* i. *ex.*; any *D.* in the Universities, *Art. dec.* xii.

Divisions. Causeless *d.* weaken it, *Ac. P. b. Ep.*; our unhappy *d.*, *ib. l. col. a. G.*

Do. *D.* this, *HC. cons.*; what shall we *d.*, *Bap.* III. *ex. a. G.*; *d.* all thou hast to *d.*, *d.* no manner of work, *Cat.* viii. *Q.* 4; *d.* to all men as I would they should *d.*, *ib.* xi.; *d.* all those things, I *d.*, *Con. Q.*; to *d.* those things, *ib. col.*; I will so *d.*, *Ord. Q.*; *d.* all these things, *ib.* II. *and* III. *a. Q.*; *d.* all such things, *Art. dec.* iv.; *d.* more for his sake, *Art.* xix.

Doctors. *Ord.* II. *and* III. *P. a. H*

Doctrine -s. Some established *d.*, to sound *d.*, *Pr.* I. 3; wholesome *d.*, *ib.* II. 1, *Ord.* III. iii. *Q*, *Art.* xxxv.; from all false *d.*, *L* 10; truth of thy *d.*, *OP.* viii., *Ord.* I. *and* II. *col.*, III. *P. a. suff.*; the holy *d.*, *Col. S. Paul*; the heavenly *d.*, vain *d*, *ib. S. Mark*; to follow his *d.*, *ib. S. Jo. B.*; *d.* delivered by him, *ib. S. Luke*; life and *d.*, *HC P. a. off.*; according to the *d.*, *Ord.* I. *and* II. vi. *Q.*; *d.* and exhortation, *Ord.* II. *ex.*; all *d.* required of necessity, *ib.* II. *and* III. ii. *Q.*; so to minister the *d.*, *ib.* II. iii. *Q.*; *d.* contrary to God's Word, *ib.* II. *and* III. iv. *Q.*; false *d.* disturb, *Ac. P. b. Ep.*; contain the true *d.*, *Art. dec.* ii.; to establish any *d.*, *Art.* vi.; the Romish *d.*, *ib.* xiii.; *OP.* viii., *Ord.* III. *b. l. col.*

Dominions. Her *d.*, *Sea f. P.*; within these our *d.*, *Art. dec.* i.; other her *d.*, *Art.* xxxvii.; *OP.* x.

Done. They are not *d.*, *Art.* xiii.; when ye have *d.* all, *ib.* xiv.

Doubt -ing. *D.* ye not, *Bap. ex. a. G.*; nothing *d.*, *ib.* i.; let them not *d.*, *ib.* II. *R. b. G.*

Doubt -s. *D.* may arise, resolution of all *d.*, be in *d.*, that so *d.*, *Pr.* II. 6; without all *d.*, *Col. S. Thos.*; never any *d.* in the Church, *Art.* vi.

Doubtful -ness. *Of d.* ... *Preface*, 1; 4; to be d., *Cat.* 6; 7 *Inst.*; example and d., *Hic.* ...

Downfal. A most dan... *Art.* 6; 9; d. up ... *Art.* xvii.

Draw -ing. *In the Art...* ... *Art.* 6; 9; d. up ... *Art.* xvii.

Dread -ful. And d. thro... 1; the last d. day, *Ord.* II. ...

Drink. ... *Rubric*, *Hic.* ... *Art.* xxviii.; ... *Rubric*, *Hic.* ...

Drown -ed. ... *Art.* xxviii.; ... *Rubric*, *Hic.* ...

Drunkards -enness. ...

Dry. ...

Due. ...

Dulness. ...

Duly. ...

Dumb. ...

Dust. ...

Dutiful. ...

Duty -ies. ...

Dwell. ...

Dwellers. ...

Dying. ...

Early. ...

Earnest -ly. ...

Ears. ...

Earth. ...

Earthly. ...

Easter. Except the K. Day, *MP.* K. h. ... *Ps.* ...

Easy -iness. ... *Ps.* 1. 1; as e. matter, *HC.* ... *Ps.* 11. 4

Eat -en. E. this, *HC.* ...

Edification. Pertain to e., *Pr.* III. 1; e. of the Church, *Ord.* I. and II. ad.

Edified. *Pr.* II. 2, 7; *Pr.* ...

Edifying. To the more e., *Com. pr.*; e. of the Church, *Ord.* ...

Effect. Hinders not the e., *Ord.* ... performance, *Art.* xxvi.

Effectual -ly. ...

Effusion. ...

Eight. ...

Elect. ...

Elected. ...

Election. ...

Element -s. ...

Elsewhere. ...

Ember. ...

Embrace -d. ...

Enable -d. ...

Encourage. ...

End. ...

Endeavour. ...

Ended -th. ...

Endow. ...

Endue -d. ...

Endure. ...

... *Ps.* II. *Rep.*; able to e., *Com.* II. ex.; e. the severity, *Art.* ...

Enemy -ies. Assaults of our e., *MP.* II. ad.; fear of our e., *KP.* II. ad.; all her e., *M.* and *EP.* I. *P.* a. ad.; forgive our e., *L. LE.*; from our e., *th.* suff.; hands of our e., *OP.* v.; against all our e., *ib.* II. *Lent*; fraud of their e., *M.* at suff.; danger of the e., *VB.* I. a. ... *Ps.*; fear of the e., *th.* I. ad. *Pr.* II. 2; from the suff. violence of the e., *Ins.* I. *Pr.* P. *b. LP.*; against any e., *th.* III. *Pr.* a. ad. II.; face of the e., *th.* III. *Pr.* a. ad.; *Pr.* b. *LP.*; with respect to the e., *th. Pr.* b. *LP.* R.; deliverance from an e., *th.* II. *H. Ps.*; put back our e., *Ord.* II. II. *H. Ps.*; as for her e., *Ar.* II. 10; e. have no advantage, face of our e., *th.* suff.; against all her e., the R. a. suff.; I. *OP.* v., *VB.* suff.

Enforce. Ought it not to ... *Art.* xx.

Engage. As may e. us, *Ins.* I. ...

English. In the K tongue, *Pr.* II. 7; in E., *M.* and *EP.* ...

Enjoined. ...

Enjoy -ed. ...

Enlarged. ...

Enlightened. ...

Enrich. ...

Ensample. ...

Ensue. ...

Enter -ed. ... *Hic.* e. ... *Ord.* Rep. III. ex. a. II.

Enterprised. ...

Entirely. ...

Envy. ...

Episcopal. ... them or ordination, *Ord. Pr.*; the d. ...

Epistle -s. ... *Ps.* ... *Hic.* ... *Ps.* ... *Ar.* R. ...

Equal. ... *Ath. Cr.*, *Ar.* R. ...

Equity. ...

Err -ed. ... *Ps.* I. 2; we e. ... *L. L.*; and pervert our ... *Ps.*; and other sins have ...

Erroneous. ...

Error -s. ... *Ps.* ... *Ps.* ... *Ps.*

Essential -s. The main body and *e.*, *Pr.* I. 1; things *e.* to this Sacrament, *Bap.* II. *b. O.*; *e.* parts of baptism, *ib. l. R.*

Establish -ed. So sure *e.*, *Pr.* II. 1; *e.* in the truth, *Col. S. Mark*; true religion *e.* amongst us, *Ac. P. b. Ep.*; Church of England now *e.*, *Art. dec.* iv.; the Articles *e.*, *ib.* v.; doth greatly *e.*, *Art.* xvii.

Estate -s. The good *e.*, body or *e.*, *l. OP.*; all *e.* of men, *Col.* ii. *O. F.*; intimate their *e.*, *Ord.* I. v. *Q.*; government of all *e.*, rule all *e.*, *Art.* xxxvii.

Esteem. People ought to *e.* them, *Ord.* I. *and* II. *f. R.*

Estimation. Reverend *e.*, *Art.* xxxv.

Eternal -s. His *e.* joy, *M. and EP. abs.*; *e.* life, *MP.* ii. *col.*, *Col. S. Ph. and Jas.*, *VS.* ii. *ex.*, *Bur. a. les.*; *e.* God, *OT.* vi., *Mat. P. b. Ps.*, *Ord.* II. *and* III. ii. *H.* 1; lose not the things *e.*, *Col.* iv. *Tr.*; blessing of *e.* life, *Bap. ex. a. G.*; *e.* death, *Bur. a. les.*; *e.* and everlasting glory, *ib. P. a. LP.*; *e.* Lord God, *Sea f. P.*; thy *e.* goodness, *Ord.* II. *P. a. H.*; very and *e.* God, *Art.* ii., v.; *Ath. Cr.* 10, 11

Eternally -ity. Not die *e.*, *Bur. col.*; power and *e.*, *Art.* i.

Evangelist -s. Some *E.*, *Ord.* III. *P. a. H.*; *Col. S. Mark, Matt., Luke*; *Ord.* II. *P. a. H.*

Eve. Vigil or *E.*, *R. b. Col.*

Even -s. *Pr.* VIII.

Ever. *E.* shall be, *Pr.* IV. *Gloria*; *e.* and *e.*, *LP.*; *e.* be, *Con. col.*

Everlasting. The Father *e.*, the *e.* Son, *MP. Te D.*; life *e.*, *Ap. Cr.*, *M. and EP. and L. l. P.*, *Ath. Cr.* 41, *Mat. bl. b. Ps.*, *VS. P. b. ex. and* iii. *P. a. bl.*; *e.* joy, *M. and EP.* i. *P. a. col.*; *e.* kingdom, *M. and EP.* ii. *P. a. col.*, *HC. P. b. dox.*, *Bap.* I. *and* II. *P. a. bap.*; *e.* salvation, *Ath. Cr.* 29, *HC.* i. *col. a. bl.*; *e.* fire, *Ath. Cr.* 41; *e.* damnation, *L.* 6; *e.* life, *Col.* ii. *Ad., S. Jo., East., S. Ph. and Jas., HC.* iii. *ex., ib. and Sea abs., HC. a. abs., a. cons.*, iv. *col. a. bl.*, *Bap.* I. *and* III. ii. *ex. a. G., Con. col., VS. ex., Bap. and VS. Cr., Sea col., Ord. l. col., Ac.* ii. *P. a. suff., Art.* vii.; *e.* glory, *Col. S. Pet., Ch. l. P., Ord.* III. *col.*; *e.* God, *Col. S. Mich., HC.* i. *pr., ib.* ii. *ecl. a. bl., Con. l. P.*; whose kingdom is *e.*, *HC.* i. *col. Queen*; land of *e.* life, *Bap.* I. *and* III. i. *P.*; the *e.* benediction, *ib.* ii. *P.*; from *e.* death, *Cat.* xiii. *Q.*; true God *e.*, *Art.* i.; the *e.* purpose of God, *ib.* xvii.

Everlastingly. Perish *e.*, *Ath. Cr.* 2; *e.* rewarded, *Bap.* I. *and* III. *a. Q.*; *ib.* III. *P. a. bap.*

Everliving. Almighty and *e.* God, *Col. S. Thos., Pur. V. Mary, HC. P. a. off., ib. P. b. dox., Con.* i. *P. and col.*; almighty *e.* God, *Bap.* I. *and* III. *P. b. bap., CS. col.*

Evermore. Both now and *e.*, *VS. bl.*; now and for *e.*, *Com. bl.*; now and *e.*, *See P. b. LP.*; for *e.*, *ib.* ii. *H.* 12

Evident -ly. *E.* unto all men, *Ord. Pr.*; as *e.* known, *Art.* xii.

Evil -s. More and greater than the *e.*, *Pr.* I. 1; that have done *e.*, *Ath. Cr.* 41; from all *e.*, *L.* 6; from all *e.* thoughts, *Col.* ii. *Lent*; for our *e.* deeds, *ib.* iv.; open and notorious *e.* liver, *HC. f. R.*; *e.* and corrupt affections, *Bap. l. ex.*; my tongue from *e.* speaking, *Cat.* xi. *Q.*; *L.* i. *P.*, *Art.* xxvi.

Evildoers. The stubborn and *e.*, *Art.* xxxvii.

Exalt -ed. *E.* thine only Son, *e.* us unto the same place, *Col. Asc. S.*; *e.* us to everlasting life, *HC.* iii. *ex.*

Examination. For their *e.*, *Bap.* III. *f. R.*; after *e.* and trial, *Ord. Pr.*; after due *e.*, *ib.* II. *b. col.*; your private *e.*, *ib. ex.*

Examine -d. *E.* and approved, *Pr.* I. 5; *e.* your own consciences, *e.* your lives, *HC.* i. *ex.*; *e.* themselves, *ib.* iii., *Cat.* xxv. *Q.*; shall *e.* and try, *Bap.* II. *R. b. O.*; *e.* so many children, *Cat. l. R.*; *e.* yourself, *VS.* ii. *ex.*; the Minister *e.*, *ib. R. a. Cr.*; also *e.* them, *Ord.* I. *b. L.*, II. *b. col.*; *e.* every one, *ib.* I. *R. b. Q.*; Deacons shall be *e.*, Priests shall likewise be *e.*, *ib.* II. *l. R.*; I will *e.* you, *ib.* III. *b. Q.*; *Ord. Pr.*

Example -s. Follow the *e.*, *Col. S. b. East., Bap. l. ex.*; after his *e.*, *Col. S. Jo. B.*; follow their good *e.*, *HC. P. a. off.*; *e.* of others, *VS.* i. *ex.*; good *e.*, *Ord.* I. *and* II. *col.*; wholesome *e.*, *ib.* vi. *Q.*, III. *l. col.*; following the *e.*, *ib. b. suff.*; *e.* of good works, *ib.* v. *Q.*; for *e.* of life, *Art.* vi.

Exceed -ing. Which *e.* all, *Col.* vi. *Tr.*; the *e.* great love, *HC.* iii. *ex.*

Excellent -cy. That most *e.* gift, *Col. Quin.*; of so great *e.*, *Ord.* II. *ex.*; how *e.* is thy Name, *Ac. H.* 1; so *e.* a benefit, *Art.* xvii.

Excess. The great *e.*, *Pr.* III. 4; *e.* of apparel, *Art.* x xv.

Excommunicate -d. *Bur. f. R.*, *Art.* xxxiii.

Excommunications. *E.* read, *HC. R. b. off.*

Excuse -d. *HC.* ii. *ex.*

Excuses. *HC.* ii. *ex.*

Execute -d. Do and *e.*, *Pr.* II. 6; *e.* the office, *Ord.* I. *a. Q.*; duly *e.* the office, *ib.* III. *suff.*; *e.* within the Realm, *Art. rat.*

Executing -on. In *e.* whereof, *Ord.* I. *b. R.*; due *e.* upon them, *Art. dec.* vii.

Executors. Quietness of his *e.*, *VS. R. a. Cr.*

Exercise -d. Faithfully *e.* yourself, *Ord.* III. iii. *Q.*; *e.* the Church of Christ, *Art. dec.* vi.

Exhort -eth. Able to *e.* others, *Pr.* II. 1; to *e.* you, *HC.* i. *ex.*; I *e.* you, *ib. and VS.* ii. *ex.*; S. Paul *e.*, *HC.* iii. *ex.*; he *e.* all men, *Bap.* I. *ex. a. G.*; *e.* the sick person, *VS.* i. *ex. R.*; *e.* their parishioners, *CS. f. R.*; again we *e.* you, *Ord.* II. *ex.*

Exhortation. End his *e.*, *VS.* ii. *ex. R.*; by his *e.*, *Ord.* I. v. *Q.*; as in the *e.*, *ib.* II. *ex.*; *HC. and Bap. ex. R.*, *Ord.* I. *and* II. *f. R.*, III. *b* i.

Exhorted. He *e.* all men, *Bap.* II. *ex. a. G.*; they may be *e.*, *ib.* III. *f. R.*; *e.* he them, *ib. ex. a. G.*

Exigence. Present *e.* will suffer, *Bap.* II. *f. R.*

Expedient. Necessary or *e.*, *Pr.* I. 1; requisite or *e.*, *ib.* 3; it was thought *e.*, *ib.* III. 3; most *e.* for them, *M. and EP. and L. l. P.*; it is *e.*, *Bap.* I. *f. R.*, III. *l. R.*; most *e.* for him, *VS. col. a.* [redacted]

Expedition. For more *e.*, *CS. l. R.*

Experience. Common *e.* sheweth, *Pr.* I. 1

Expert. Well *e.*, *Ord.* I. *l.* [redacted]

Explanation. Clearer *e.*, *Pr.* I. 4

Explication. The true *e.* thereof, *Bap.* I. *l. R.*

Exposed. She may be *e.*, *Ac.* iii. *P. a. suff.*

Expound. Some do *e.*, *Art.* ix.; so *e.* one place, *ib.* xx.

Express -ed. The *e.* words of our Saviour, *Bap.* III. *ex. a. G.*; can it *e.*, *Ord.* II. ii. *H.* 3; [redacted] largely is *e.*, *Art.* xi.

Expressly. *E.* declared unto us, *Art.* xvii.

Extended. *E.* toward us, *Sea* ii. *th. col.*

Extortioners. *Com. sent.* x.

Extremes -ity. The two *e.*, *Pr.* I. 1; in such times of *e.*, *Bap.* II. *b. O.*; *e.* of sickness, *CS. l. R.*

Eyes. *E.* of thy mercy, *VS. P. a. suff.*

Fables. Blasphemous *f.*, *Art.* xxxi.

Face. His *f.* towards them, *Mat. R. a. Ps.*; his *f.* to shine, *VS. bl.*

Factious -n. Men of *f.*, *Pr.* I. 5; may nourish *f.*, *Art. dec.* i.

Faculty. Unless he have a *f.*, *Ord. Pr.*

Fail -est. Who never *f.*, *Col.* ii. *Tr.*; we *f.* not finally, *ib.* [redacted]

Fair. For *f.* weather, *OP.* ii., *OT.* iii.

Faith. Converted to the *f.*, *Pr.* I. 4; our Christian *F.*, Catholick *F.*, which *F.*, the right *F.*, *Ath. Cr*; in thy *f.*, *L.* 16; hold the *f.*, *l OP.*; by *f.* behold, *Col. S. Steph.*; know thee now by *f.*, *Col. Ep.*; stedfast in this *f.*, *Col. Tr.*; true *f.*, *Col. Tr., HC and Sea abs.*; the increase of *f.*, *Col.* xiv. *Tr.*; in thy *f.*, *HC P. a. off.*; lively *f.*, *ib.* iii. *ex., Cat.* xxv. *Q.*; draw near with *f.*, *HC. b. conf.*; in thy heart by *f.*, *ib. a. cons.*; through *f.* in his blood, *ib. P. a.* ii. *LP.*, stedfast in *f.*, *Bap.* I. *and* III. i. *P.*; *f.* in thee, *Bap. P. a. G.*, *ib.* III. *P. a. bap.*; coming unto him by *f.*, *ib.* III. *ex. a. G.*; by *f.* in Jesus Christ, *ib. l. ex.*; the Christian *F.*, *Cat* iii. *Q.*; strength to his *f.*, *VS. P. b ex.*; your *f.* may be found, *ib.* i. *ex.*; Articles of our *F.*, *ib.* ii. *ex.*; Articles of the *F.*, *ib. Cr R.*; stedfast *f.* in thy Son, *ib.* iv. *P. a. bl.*; agreement in the *f.*, *Ord.* II. *ex.*; through *f.* in Jesus Christ *ib.* II. *and* III. ii. *Q.*; *f.* of thee, *ib.* II. *P. a. H.*; in *f.*, *ib.* III. *l col.*, one *F.*, *f.* and charity, *Ac.* i. *col. a*

G.; *f.* in the holy Trinity, *Art.* i. 1; an article of the *F.*, *ib.* vi.; to *f.*, *ib.* x. 1, *f.* of, *ib.* xi.; the fruits of *f.*, *ib.* xii.; working not of *f.*, *ib.* xiii.; confess them *f.*, *ib.* xvii.; in matters of *f.*, *ib.* xix.; out of him as set up such as by *f.* it would, *ib.* xxi.; confirmed by *Scripture*, with *f.* receive the same, in the Scripture is *f.*, *ib.* xxii.; not to be required to make a matter of *f.*, *ib.* xxvii.; *f.* and Trinity, *Ord.* Intro. 3.

Faithful. The *f.* people, *Ord.* Intro. 3; the *f.* dead, *ib.* 4; the *f.* people, *Ps. P.* 3; Lord, number of the *f.*, *Hop.* I. and III. *P.* 3; Spirit promised by Him to *f.*, *Cat.* 5; *f.* and obedient, *Matt.* iii. 2; rapt to Creator, *Tit.* ii. *P.* 2; *f.* he to be found, *Ord.* I. *P.* R. in *f.* hearts, *Ord.* II. *P.* R.; *f.* in power of Christ, *Ps. P.* 1; in ordain us, *ib.* III. 3; *f.* men, *Art.* xxi.; multitude of the *f.*, *Art.* xxiii.

Faithfully. *F.* serve he therefore *ib.* vi.; to fulfil, *Ord.* I. *P.* R.; to be received, *ib.* II. *P.* R.; and III. *P.* 1 and 2; will be *f.* kept, *Ps. P.* 2; may *f.* serve, *Hop.* I. *P.* 3; grant, we may *f.* serve, *ib.* vi. *P.* 3; and be sanctified, *Hop.* I. and II. *P.* 3; that we may *f.* serve, *Ps. P.* 3; *f.* perform, pray, heard together, *Matt. P. P.* 2; serving thee *f.* *Ps. L. P.* 2, *Matt.* 3; serve *f.* and obediently, *Matt.* iii. 2; *f.* fulfilling his course, *Ord.* III. 1; serve *f.*, *Cat.* 5.

Faithfulness. Mercy and *f.*, *Ps.* v.

Fall. That he *f.* not, *Mor.* vi.; thereof, *Lit.* 2; we have *f.* by sin, *Ps. P.* 2; from *f.* to sin, *Ps. P.* 3; after the *f.* Adam, *Art.* ix.; made to *f.*, *ib.* xvi.; *f.* into sin, *Art.* xv.

False-ly. Removed from *f.* Apostles, *Ord.* V.; Matthias, back *f.* witness, *Ps.* xxvii. 12; do *f.* speak, *Ps.* xxxiv.

Family-ies. Royal *f.*, *Mor.* vi.; *f.* of *P.*, *Ord.* I. *P.* R.; *f.* of the Church, *Ord.* II. *P.* R.; *f.* of the Church, *Ord.* III. 1; your own nations and your *f.*, *ib.* vi. 2; going to thy *f.*, *ib.* III. 1; *f.* of God, *Ps. P.* 1.

Famine. *F.*, *Litt.* III.

Fan. *F.* in his hand, *Com.* 1.

Farm. Bought a *f.*, *Mt.* II. 5.

Fashion. *F.* your own lusts, *Ord.* I. 2; *f.* your own selves, *ib.* II. 1; *f.* them after the pattern, *ib.* vi.

Fast-s. For somewhat elder *f.*, *Ord.* Intro. *Add.* *f.* and pray, *Ord.* III. 1; *f.* days, *Art.* xxxiv.

Fasting. With prayers and *f.*, *Ins.* III. *P.* R. *Rest of F.*, *Art.* xxxiv. *Ps.* VIII., *f.* II. *Hc. R.* *f.* come to *F.* I.

Father -s. The ancient *f.*, *Pr.* II. I and 2; the old *F.*, *ib.* 3; *Apost.* and *Nic.* *f.* rapt *F.* of our Lord Jesus Christ, *Tit.* ii. *P.* 2; according to promise of the *F.*, *Hop.* I. *P.* 3; being the servants of God the *F.*, *Matt.* iii. 2; *Q.* *F.* in whose Com send it., *P.* in the Lord God the *F.*, *ib.* 1 and 2; *F.* of mercies, *Litt.* 1.

Fatherless. *L.* to Com. assist.

Fatherly. Thy *f.* good ness *I. OP.* *H.* *F.* *a.* it *H.* thy *f.* hand, Com. *col.*; his *f.* visitation, *P.S.* I. ex.

Fault -s. For your own *f.*, *P.S.* II. ex.; greatness of the *f.*, *Ord.* II. ex.; it is the *f.*, *Art.* xv.

Favour. With thy *f.*, *M.* and *EP.* I. *P.* 2 and 3; thy *f.* and goodness, *Hc. P.* 3; dost thy most *f.* and mercy, *Litt.* 2 and 3; *Matt.* *col.*; lord *f.* rod of thy *F.*, *Com.* ex.; with his *f.*, *Mat.* *St. S. P.*; unto thy *f.*, *P.S.* ex. 2; also in thy *f.*, *Ps.* II. *P.* 2; *a. f.* unto us, *See* II. 6; endless *f.*, *Ac.* II. *P.* 2, *exp.*

Favourable. Just and *f.* construction, *Pr.* I. 3; be *f.*, *Com.* I. *P.*

Favourably. *F.* with mercy, *L. suff.*; *f.* to hear, *Ord.* Sept. I. *P.* R.; receive, hear *f.* alloweth, *Rep.* I. ex. a. *G.*; likewise *f.* received, *ib.* II.; will *f.* receive, *ib.* III.

Fear -ed. *F.* the power, *M.* II. ex. *f.* and love, *Ord.* II. *Ps.* faith and *f.*, *Hc. P.* a. *G.*; *f.* thee, *ib.* b. ex.; they of the Lord, *Com.* II. *P.* and above all, *Ps.* II. *P.* a. *St. P.* *F.*; spirit of *f.*, *Ord.* III. 1 and 2; that others may *f.*, *Art.* xvi. 1, 16.

Fearful. *A f.* thing, *Com.* II. ex.

Feast -s. Upon these *F.*, *Add.* *Ps.* I. heavenly, *Hc. P.* 1, and II. ex.; prepared a rich *f.*, refreshed they of, *ib.* II., *Pr.* V. and VII.

Feed. To *f.* thy flock, *Ord.* V. *Rep.* *f.* and fill me *f.* on him in thy heart, *Hc.* ex.; much rather to *f.*, *ib.* *Ps. P.* *Rest.*; *f.* and provide for, thou, III. ex.; *f.* them, *ib.* III. 1, 3, *col.*

Feel. Know and *f.*, *P.S.* a. *Ps.* 3; in themselves, *Art.* xvii.

Feet. Under our *f.*, *L.* 27

Feign -ed. Such *f.* excuses, *Hc.* II. ex.; which *f.*, *Art.* viii.

Felicity. Joy and *f.*, *M.* and *EP.* I. *P.* 2, *col.*, *Rep.* *P.* a. *LP.*; endless *f.*, *P.S.* I. ex.; attain to everlasting *f.*, *Art.* xvii.; *F.* of Saints, *Litt.* 2.

Fellowship. In that holy *f.*, *Hc.* II. ex.

Female. Presence *f.*, *Rep.* I. *f.* II.

Fervently. Both *f.* and diligently, *Art.* xxxiv.

Few. *F.* in number, *Pr.* II. 4.

Fight -eth. That *f.* for us, *M.* and *EP.* and *Ac. suff.*; and before a *f.*, *Sen.* II. *P.* a. and *R.* by reason of the *f.*, *P.* I. *P.* *R.* *F.* I am in *F.* I. *P.*

Figuring. *F.* thereby thy body, *Hop.* I. and III. 1, 2.

Find. *F.* with the Holy Ghost and *A.* Word, *Com.* full *f.* them to Lord, *Com.* I. ex.

Filth. *F.* of the flesh, *Rep.* III. 2 *a.* *G.*

Final-ly. Before the two *f.* prayers, *Ord.* *P.*; by thy mercy, *Hc. P.* a. *L.*, *Rest.*, *Ord.* I. *P.* R.

Find. *Rep.* I. and III. *H.* *P.*; shall not *f.* me, Com. II. ex.

Finger. Upon the fourth *f.*, *Mar R.* *Suff.* *f.* of God's hand, *Ord.* II. *H.* *H.* 3.

Finished. *F.* upon the cross, *Art.* xxxi.

First. *F.* to *f.*, *M.P.* III. *Const.* 10; into everlasting *f.*, *Ath. Cr.* 41; cast into the *f.*, *f.* and brimstone, which unquenchable *f.*, the *f.* everlasting, *Com.* I. with celestial *f.*, *Ord.* II. and III. 1 *H.* 1; the *f.* so bright, *ib.* II. *H.* *H.* 4.

Firmament. In yet stand *f.*, *Pr.* I. 1; above the *f.*, *M.P.* *Const.* 3.

Fishes. *F.* do multiply, *OP.* iii.

Fit. *F.* persons, *OP.* viii.; person appointed, *Hc. R.* a. *G.*; shall be found *f.*, *Rep.* III. *f.* *R.*; to be presented, *Ord.* I. *P.* R.; and prepare him, *P.S.* II. *P.* a. *St.*

Fixed. Surely there be *f.*, *Ord.* IV. *Rest.*

Flagon. *HC.* com

Flee. *F.* to thee for succour, *Rep.* I. and III. *H.* *P.*; that *f.* unto thee, *Litt.* & *L.P.*

Fleet. *F.* in which we serve, *Art.* *P.*

Flesh. Human *f.*, *Ath. Cr.* 32; *f.* and soul, *ib.* 35; the world the *f.* and the devil, *M.* I. *P.* 2 xvii. *Pr.*, our *f.* being subdued, *God's Lord*; take upon him *f.*, serving thee *f.*, humiliation of our *f.*, *ib.* *Pur. P.* *Mary*, the *f.* of Christ, *HC.* in *et*; so to rat the *f.*, *Ins.* III. *P.* R.; Christ's natural *f.* and Blood, *ib.* I. *P.* *R.*; desires of the *f.*, *Rep.* I. *f.*; resurrection of the *f.*, *Ord.* V.; born of the *f.* of them that are in the *F.*, *Rep.* III. 1; as he is own *f.*, *Mat.* in *H.* *a suff.* the world and the *f.*, *Ord.* II. *H.* *P.*; *f.* and blood, *Art.* ii.; the *f.* lusteth always, lust of the *f.*, desire of the *f.*, *ib.* ix.; both in his *f.*, *ib.* xv.; the works of the *f.*, *ib.* xvii.

Flock. To thy *f.*, *Ord.* III. *f.* *F.*, the congregation of Christ's *Rep.* I. *f.* the *F.* of one Christian people, *ib.* II. *H.* *a. G.*, the *f.* of Christ, *Ord.* I. and II. vi. *G.*; in great *f.*, *ib.* II. *P.* a. *H.*

Floods. Seas and *f.*, *M.P.* III. *Const.* 22

Flourish. The righteous *f.*, *Ps.* II. 9; let her crown *f.*, *ib.* 10; *f.* in her days, *ib.* col. a suff.

Flower. Like a *f.*, *Pur.* *a.* *exp.*

Fly. We *f.* unto thee, *I.S.* a. *P.* a. like *f.* before her face, *Ps.* *P.* 3.

Foes. Keep far out *f.*, *Ord.* II. *col.* VIII. 1 *H.* 3

Fold. Be made one *f.*, *Ord.* III. *f.*

Follow -ed. *F.* all such things *Ord.* III. *Rest* and *f.* us, *ib.* and *f.* us, *Ps.* II. *P.* 2; *f.* him, *Ord.* *Add.*; *f.* Jas. Com. II. ex.; to *f.* the same *Ord.* V. *Matt.* to be *f.* with *Ps.* II. who will not *f.* *Rep.* I. *Q.*; the people to *f.*, *Ord.* II. ex.

Following. The *f.* of Adam, *Art.* ix., *Ord.* I. and II. *Q.*

Folly. *Pr.* III. 3.

Fond. Is a *f.* thing, *Art.* xxii.

Font. Ready at the *f.*, *f.* which it then to be filled, *Rep.* I.

f. It.; conveniently by the *f.*, *ib.* III. *R. bap.*; *Bap.* III. *f. R.*

Food. Our spiritual *f.*, *HC.* i. *ex.*; that most heavenly *f.*, *ib.* ii.

Footsteps. Her *f.* slip not, *Ac. H.* 6

Forasmuch. *F.* as without thee, *Col.* xix. *Tr.*

Forbidden. So are we *f.*, *Ath. Cr.* 19; is *f.* Christian men, *Art.* xxxix.; are *f.* in Scripture, *K.*

Forefathers. Offences of our *f.*, *L.* 5

Forehead. Upon the child's *f.*, *Bap.* I. *and* II. *R. a. bap.*; upon the person's *f.*, *ib.* III.

Forgive -n. *F.* our enemies, *L.* 32; *f.* us all our sins, *ib.* 34; dost *f.* the sins, *Col. Ash W.*; be content to *f.*, *HC. f. R.*; ready to *f.*, *ib.* i. *ex.*; *f.* us all, *ib. and Sea conf.*; *f.* us our sins, *Cat.* xiii. *Q.*; exhorting him to *f.*, *VS. R. a Cr.*; *f.* thee thine offences, *VS. abs.*; to *f.* sins, *Com.* ii. *P. a. suff.*; they are *f.*, *Ord.* II. *b. l. col.*; *OP.* ix.

Forgiveness. May obtain *f.*, *M. and EP. ex.*; *f.* of sins, *Ap. Cr.*; as ye would have *f.*, *HC.* i. *ex.*; promised *f.* of sins, *HC. and Sea abs.*; for the *f.* of our sins, *Bap.* I. *and* III. *P. b. bap.*; *f.* of all their sins, *Com.* i. *P.*; ask them *f.*, *VS. R. a. Cr.*; promiseth us *f.*, *Com.* ii. *ex.*; deny the place of *f.*, *Art.* xvi.; *f.* of sin, *ib.* xxvii.; *Col. Ash W.*

Forgiving. *F.* us those things, *Col.* xii. *Tr.*

Forgot. Have *f.* thee, *Sea* i. *P. a. col.*

Form -s. *F.* and manner, *T.*, *Ord T*; particular *f.* of Divine worship, *Pr.* I. i; *f.* in baptism, *Cat.* xvii. *Q.*; the *f.* hereafter following, *Ord Pr.*; such manner and *f.*, *ib.*, *Ord.* I. *l. R.*; *Bap.* II. *l. R.*

Former. *F.* and the latter rain, *OT.* ii.

Fornication -ors. From *f.*, *L.* 8; to avoid *f.*, *Mat.* i. *ex.*; *f.* and adulterers, *Com.* x. *sent.*

Forsake -ing. Grace to *f.*, *Col. S. Matt.*; they *f.* sin, *Cat.* xix. *Q.*; *f.* all other, *Mat. Q.*; *f.* and set aside, *Ord.* II. *ex.*; *Col. S. Jas.*

Forthwith. *F.* give up ourselves, *Col. S. And.*

Forty. *F.* days and *f.* nights, *Col.* i. *Lent*

Forward. Help you *f.*, *VS.* i. *ex.*

Foundation -s. Best and surest *f.*, *OP.* x.; *f.* of the Apostles and Prophets, *Col. S. Sim. and Jude*; *f.* of the world, *Art.* xvii.

Fountain. *F.* of all goodness, *M. and EP.* ii. *P. a. col.*; *f.* of all wisdom, *HC.* v. *col. a. bl.*, *Ac. L col.*, *Ord.* II. ii. *H.* 4

Four. No Communion except *f.*, *HC. L R.*

Fourteen. *F.* days after, *HC. f. R.*

Fowls. Ye *f.* of the air, *MP.* iii. *Cant.* 24

Frail -ness. Carnal will and *f.*, *VS. col. a. abs.*; see how *f.*, *VS.* iii. *P. a. bl.*; know'st us *f.*, *Ord.* II. ii. *H.* 8

Frailty. The *f.* of our nature, *Col.* iv. *Ep.*; the *f.* of man, *ib.* xv. *Tr.*; by our *f.*, *ib.* xxiv.

Frame -ing. *F.* and fashion, *Ord.* I. *and* II. vi. *Q.*; in *f.* the manners, *ib.* II. *ex.*; to *f.* his life, *Art.* xviii.

Fraud. *F.* and malice, *VS. col. a. abs.*

Free -dom. *F.* of the Spirit, *Pr.* III. 4; perfect *f.*, *MP.* ii. *col.*; *f.* from the obedience, *Art.* vii.

Free-will. *Art.* x.

Friday -s. *Pr.* VIII.

Friends. With their *f.*, *Mat. R. b.* i. *ex.*; *f.* bands, *ib. a. Q.*

Frivolous. Utterly *f.* and vain, *Pr.* I. 3

Frost -s. Dews and *f.*, *MP.* in *Cant* 12; O ye *f.*, *ib.* 13

Froward -ness. Remain still in his *f.*, *HC. f. R.*; gathering together of the *f.*, *Ac.* iii. *P. a. suff.*

Fruit -s. *F.* of the Spirit, *L.* 25; *f.* of the earth, *L.* 33, *OP.* i., ii., iv.; may bring forth *f.*, *OT.* ii.; *f.* of increase, *ib.* iv.; *f.* of good works, *Col.* xxv. *Tr.*; bring forth in us the *f.*, *HC.* iii. *col. a. bl.*, *Ac.* iii. *col. a. G.*; *f.* of our labours, *Sea f. P.*; the *f.* of faith, discerned by the *f.*, *Art.* xii.

Fruitful -ion. The earth is *f.*, *OP.* iii.; have the *f.*, *Col. Ep.*

Fulfil -led. *M. and EP. and L. l. P.*; *f.* with thy grace, *HC. P. a.* ii. *LP.*; indeed *f.* the name, *Mat.* i. *P. a. suff.*

Function -s. Any of the said *f.*, *Ord. Pr.*; called to their *f.*, *ib.* II. *b. col.*

Further. And *f.* us, *HC.* iv. *col. a. bl.*, *Sea col.*, *Ord. l. col.*

Gain. The truest *g.*, *Ord.* II. ii. *H.* 9

Gainsayers. Convince the *g.*, *Ord.* III. iii. *Q.*

Gat. We *g.* not this, *Sea* ii. *H.* 6

Gate. Opened unto us the *g.*, *Col. Rest.*

Gathered. *G.* together here, *Mat.* i. *ex.*; be *g.* together, *Art.* xxi.

Gave. *G.* it, *HC. cons.*; *g.* himself for it, *Mat.* iii. *P. a. suff.*

Gazed. To be *g.* upon, *Art* xxv

General -ly. A *g.* Thanksgiving, *OT.* i.; the *g.* Prayer, *HC. l. R.*; *g.* meaning of the Articles, *Art. dec.* vi.; *g.* set forth to us, *Art.* xvii.

Generation -s. For all *g.*, *OP.* x.; from *g.* to *g.*, *OT* iii., *Ac. P. b. Ep.*; third and fourth *g.*, *Cat.* viii. *Q.* 2; in his *g.*, *VS.* i. *P. a. bl.*

Gentle. Show yourself *g.*, *Ord.* III. viii. *Q.*

Gesture. His outward *g.* and deed, *Bap.* I. *and* II. *ex. a. G.*

Ghostly. *G.* counsel, *HC.* i. *ex.*; *g.* and bodily, our *g.* enemy, *Cat.* xiii. *Q.*; *g.* strength, *Com.* i. *P.*

Gift -s. Whose *g.* it is, *OP.* iii.; giver of all good *g.*, *ib.* viii.; of whose only *g.*, *Col.* xiii. *Tr.*; thy manifold *g.*, *ib. S. Barn., Com.* i. *P.*; many excellent *g.*, *Col. S. Pet., Ord.* III. *col.*; *g.* of the Holy Ghost, *Bap.* III. *ex. a. G., Art.* xxxv.; by whose gracious *g.*, *Mat.* ii. *P. a. suff.*; thy seven-fold *g.*, *Ord.* II. *and* III. i. *H.* 1; the heavenly gift, *ib.* II. ii. *H.* 8; poured down his *g.*, *ib.* III. *P. a. H*

Give -n. *G.* his Son, *HC.* i. *ex*; because thou didst *g.*, *ib.* ii. *pr*, didst *g* thine only Son, *g.* for you, *ib. cons*, *g.* for thee, *ib. a. cons.*; *g.* thy Holy Spirit, *Bap. P. a. G., ib* III *P. a. bap.*; *g.* thee my troth, *g* unto the woman a ring, *Mat. a. Q*; hast *g* to us, *Ord.* II. *P a H*, the Body of Christ is *g.*, *Art* xxviii.

Giver. *G.* of all good things, *Col.* vii. *Tr.*, *Ord* I *col. a. G.*, *ib.* II. *col.*, *ib.* III. *P. a. suff.*; the Lord and *G.* of life, *HC. Cr.*; *G.* of all goodness, *Cat.* xiii. *Q.*; *G.* of all spiritual grace, *Mat. P. b. Ps.*

Giveth. Who *g.* this woman, *Mat.* iii. *Q.*

Glad -ly. *G.* to die, *VS.* ii. *ex.*; made us *g.*, *Sea* i. *H.* 16; *g.* and willingly, *Ord.* I. v. *Q.*; *g.* mind and will, *ib.* I. *and* II. *l. Q*

Glorify -ied. To *g.* thee, *OP.* v.; *g.* thy holy Name, *OT.* iii., *Col. Inn., HC.* iv. *col. a. bl., Sea f. P. and col., Ord. l. col.*; *HC. Cr.*; we *g.* thee, *ib. dox.*; *g.* thy Name, *Sea* ii. *P. a. col.*; we may *g.* thee, *ib. P. b. LP.*; be for ever *g.*, *Ord.* II. *P. a. H.*; with one mouth *g.* thee, *Ac.* i. *col. a. G.*

Glorious. *G.* Trinity, *L.* 4; most *g.* and gracious, *Sea* ii. *P. a. col.*; like his *g.* body, *Sea bar.*

Glory. *G.* of God, *Pr.* III. 1, 4; God's honour and *g.*, *ib.* 5; *g.* be to the Father, *Pr.* IV. *Gloria*; of thy *g.*, King of *G*, *G.* everlasting, *MP. Te D.*; *G.* of the Father, *MP. Te D*, *HC* vi. *pr*; thy honour and *g*, *L.* 16, *ib.* ii. *P.*, *g* of thy name, *L* iii. *P.*, *Col Sept.*, xxii *Tr.*, *Com. suff*, *Ord.* I. *and* II. *col*, III *P a. suff.*; praise and *g.*, *OP.* ii.; to thy *g.*, *OP.* iv., *OT.* iv., *VS. P. b. ex.*, *Sea* i. *col.*, *Ac col. a. suff*; set forth thy *g.*, *OP.* viii.; *g* of thy great Name, *ib* viii; the hope of *g*, *OT* i.; *g.* of thy holy Name, *OT* ii, *Ord* I *L.* 19[3], *g.* that shall be revealed, *Col. S Steph.*, and great *g*, *ib* vi. *Ep*; the King of *g*, *ib. Asc.* 5; acknowledge the *g.*, *ib. Tr.*, full of thy *g.*, *g.* be to thee, *HC. a. pr.*; *g.* be to God, for thy great *g.*, *HC. dox.*; setting forth of thy *g.*, *ib.* vi. *col. a bl.*; entered not into his *g*, *VS.* ii. *ex*; everlasting *g*, *Bur P. a. LP.*; seeking always his *g*, *Com.* ii. *ex.*; be given the *g.*, *Sea* ii. *H.* 9; the whole *g.* whereof, all *g.* and honour, *ib. l. col.*; promoting of his *g.*, *Ord* I. l. [illegible] be *g* and honour, *ib col. a G*; seek thy *g.*, *ib.* II *l* [illegible], majesty and *g.*, *Art.* v.; *LP.*

Gluttony. Against *g*, *Art.* xxxv

Gnashing. *G.* of teeth, *Com.* ii *ex*

Go -eth. He *g* hence, *VS* ii *P a bl*. *g.* from the Lord, *Com.* ii *ex.*

Godfathers -s. Two *g*, one *g*, *Bap* I *R*, *g* and godmothers *Cat*, *Com. pr.* and *Q* every one shall have a *g.*, *ib. l. R*, *Bap R*

Godhead. *G.* of the Father, *Mor.* ... *Comm.* ... *Ath. Cr.* ... *Litany.* ... *Ath. Cr.* ... *Ath. Cr.* ... *Ath. Cr

Handmaid. And thy *h.*, *Mat.* *suff.*

Hangeth. *H.* over your heads, *HC.* III. *ex.*

Happen. If it shall *h.*, *Ord* II *ex.*

Happy -iness. With all *h.*, *M and EP* II. *P. a. col*; peace and *h.*, *OP.* x; *h.* lives upon earth, *Ae.* ii. *P. a. suff.*

Hardly -ness. Very *h.* brought to do, *Pr* I. 1; *h.* of heart, *L.* 10, *I OT.*, *Col.* III. *G. F.*

Haste. Make *h.*, *M. and EP. suff*, *Com.* II *P. a. suff.*; through fear or *h.*, *Bap* II. *b. G.*

Hasty -en. *H* thy kingdom, *Bur. P. a. LP.*; should not be *h.*, *Ord* III *b. Q.*

Hate -st. *H.* nothing, *Col. Ash W.*, III. *G. F.*, *Com.* II. *P. a. suff.*; them that *h.* me, *Cat.* viii. *Q.* 2

Hated -red. *H.* to reign, *HC f. R.*; nor *h.* in my heart, *Cat.* xi. *Q.*; *h.* knowledge, *Com.* ii. *ex.*, take away all *h.*, *Ae.* i. *col. a. G.*; *h.* and malice, *L.* 7

Have. To *h.* and to hold, *Mat a Q*

Head. Upon the *h.* of every one, *Com R a.* i. *P*, *Ord.* I *R. a. Q*, *ib.* II *R. b. I col*; *H.* or Master, *Art. doc* vii.

Heal -ed. May he *h.*, *Col. S Luke*; *h.* the sick, *Ord.* III. *b. I. col.*

Health. No *h.* in us, *M and EP. conf.*, grant her in *h.*, *M. and EP* I. *P. a col*, thy saving *h.*, *I. OP.*; *h.* into our dwellings, *I OT.*, to his soul's *h.*, *Bap* I *and* II. *I ex*, in *h.*, *Mat Q*, *ib. a. Q*, *Ae* II *P. a suff*; his former *h.*, *I S I P b ex*, are in *h.*, *ib. R. a. Cr*, mayest receive *h.*, *ib a. Pa*, recover his bodily *h.*, *CS col*, to his soul's *h.*, *ib I R*, *I S I ex.*

Healthful. The *h.* Spirit, *M and EP* III. *P. a col*

Heaped. *H.* unto themselves *Com* II *ex.*

Hear. Beseech thee to *h.* us *I*, *Col S Thes*, *Ord.* III. *suff.*, *h.* us, *L. suff.*, *HC. cons.*, *I S. P. b. ex.*, *Sea* ii. *P. a. col.*, *P. b. LP.*, *suff*, in such wise *h.* them, *Col.* II *Ad*, they may *h.*, *HC P a off*, *h.* the words of the Gospel, *Bap.* I *and* III *Q*, ye *h.* in this Gospel, *Bap ex a. G*, *h.* our prayers, *Com and I S. suff.*; I will not *h.*, *Com* II. *ex.*; *h.* our prayer *ib. suff.*, *Ord.* III. *a. R.*, *Ae. suff.*; *h.* us, *Sea P. b. LP*; have grace to *h.*, *Ord.* II. *I. col.*; *HC. a. abs.*

Heard -est. May best be *h.*, *MP R b. Te D*; ye have *h.* also, *Bap* I *and* III II *ex a. G.*; thou *h.* us, *Sea* i *th col*; you have *h.*, *Ord* II *ex*; not to be *h.*, *Art.* vii

Hearers. Readers and *h.*, *Pr* II 4

Heart -s. In *h.* and mind, *Col. Ae D*, thy laws in our *h.*, *HC* x *cons*; our *h.* and bodies, *ib* II *col a M*, *Com* I *P*, bottom of his *h.*, *I S. R a Cr*; *h.* of her people, *Ae col. a. suff*, of one *h.*, *ib* I *col a G*

Hearty -ily. Most *h.*, *M and EP* I *P a col*, *HC P b dox*; most humble and *h.*, *OT* I, an *h.* desire, *Col* III. *Pr*, I *h.* thank, *Cat* iv *Q*

Heat. Fire and *h.*, *MP.* III. *Cant.* 10

Heathen. As an *h.*, *Art.* xxxiii.

Heaven -s. In *h.*, *LP.*, *HC. I. R.*; O ye *h.*, *MP.* III. *Cant.* 3; the Father of *h.*, *L.* 1; look up to *h.*, *Col. S. Steph.*; *h.* and earth, *ib.* viii. *Tr*, *HC a pr*, *Ae.* ii. *P. a. suff*; the kingdom of *h.*, *HC. I. ex.*, *Bap.* I *and* III. ii. *ex. a. G.*, *Cat.* ii. *Q.*; all the company of *h.*, *HC. a. pr.*; in *h.* above, *Cat.* viii. *Q* 2; all things in *h.*, *I S a. Ps*; ascendest out the *h.*, *Sea f. P*; dwellest in *h.*, *ib.* ii. *P. a. col*; *MP. Te D.*

Heavenly. *H.* Father, *M. and EP. &c*; *h.* gifts, *ib.* I. *P. a. col.*; *h.* grace, *ib.* ii. *P. a. col.*, *Ord.* II. ii. *H.* 2; *h.* king, *HC. dox.*; *h.* habitations, *I S.* i. *P. a. bl*; all those *h.* graces, *Ae. P. b. Ep.*; high and *h.* things, *Art.* xvii; an *h.* and spiritual manner, *ib.* xxviii

Heavy -iness. *H.* and dreadful, *OT.* vii.; are *h.* laden, *HC. a. abs.*, trouble and *h.*, *Sea* i. *H.* 6

Hebrews. Division of the *H*, *Pr* IV.

Heed. Take ye good *h.*, *HC.* II *ex*, *h* betime, *Com.* II. *ex*; take *h.*, *Ord.* I *b. L.*, II. *b. col*; take *h.* unto thyself, *ib.* III.

Heinous. *H.* and grievous offences, *Art.* xxxvii.

Heirs. *H* of eternal life, *Col vi Ep*; *h.* through hope, *HC. R b dox*; *h.* of everlasting life, *Bap.* II. *b. G.*

Hell. Descended into *h.*, *Ap Cr*, *Ath Cr.* 38, going down of Christ into *h.*, he went down into *h.*, *Art* III

Help. *H* us, *L. suff*, *I S a Ps*, *Com suff*, *Sea P. b LP.*, to *h.* ourselves, *Col* II *Lent*, by thy *h.*, *Col* xv *Tr*, *ib* xvi.; most gracious and ready *h.*, *HC.* I *col a bl.*; by God's *h.*, *Cat.* iv. *Q.*, *Ord* III. viii *Q.*; our *h.*, *Com suff*; *h.* from thy holy place, *Mat. I S.* and *Ae suff*, our only *h.*, *I S* ii. *P. a. bl.*; through thy *h.*, *CA. I. P.*, *Ord.* II ii *H* 6; *h* from above, *Com. suff.*; cry unto thee for *h.*, *h.* Lord, *Sea* i *P a col.*; come and *h.* us, imploring thy *h.*, *ib.* iii; our *h* standeth, *ib* ii *H.* 11; by the *h.* of God, *Ord* I *and* III. *Q.*; by the *h.* of the Lord, *ib* II. iii. *Q.*; so *h.* me God, *ib.* III. *oath*; but to *h.*, *ib P a H*, I 27, 28, *Col* III. *Ep*, II *Tr*, *Mat* I. *ex.*

Helper -th. The *h.* of all, *Bap* I *and* III II *P*; that *h.* us, *Sea* i *H* 14; God being my *h*, *Bap* III iv *Q*; the Lord being my *h*, *Ord. Q*

Henceforth. *Com. suff.*

Hereafter. Ever *h.*, *HC and Sea conf*, *Mat* I *ex.*

Heresy -ies. Let not *h*, *Ae P b Ep*; *L.* 10

Heroticks. *Col.* III. *G F.*

Heritage. Bless thine *h.*, *MP Te D*, let not thine *h*, *Com.* I *P*

Hown. Is *h* down, *Com* II *ex*

Hide. *H* her, *Ae* III. *P. a suff*

High. *H* Court of Parliament, *OP* x, Lord most *H*, *HC a pr.*; God on *h*, art most *h.*, *ib. Dox*; *h.* above the earth, *Sea* i. *H b*; God most *h.*, *Ord.* II. ii. *H.* 3; so *h* a trust, *Ae P. b. Ep.*

Hills. Mountains and *h.*, *MP.* III *Cant* 10

Hinder -ed. Otherwise reasonably *h.*, *Pr.* II. 9; otherwise *h.*, *HC* II. *ex.*; whatsoever else may *h.*, *Ae* I *col. a. G.*; *Col.* iv. *Ad*

Hinderer. *HC.* I. *ex.*

His. Anything that is *h.*, *Cat.* viii. *Q* 10

Hold -ing. Ever *h.* fast, *Col* ii *Ad*; *h* the ring there, *Mat. R. a Q*, *h* them up, *Ae. H.* 6

Holiness. *H.* of life, *L.* 15; in *h.* and righteousness, *OT.* i., *HC. P. a. suff.*, *Sea* ii *th. col.*; true *h*, *Col.* i. *Lent*, *HC.* iii *ex.*; truth and *h.*, *Ae. col. a. suff.*

Holy. O ye *h.*, *MP.* III. *Cant* 31; *h.* Catholick Church, *Ap. Cr.*; all *h.* desires, *EP.* ii. *col.*; any *h.* function, *OP.* vii.; his most *h.* life, *Col.* ii. *Rest.*; nothing is *h.*, *ib.* iv. *Tr.*; *h.* Apostle, *ib. S. And.*, *&c.*; *h.* life, *ib. S. Jo. B.*; come *h.* and clean, *HC.* I. *ex.*; *h.* Father, *ib* I *pr*; *h h. h.*, *ib. a. pr.*, thou only art *h.*, *ib. dox*; thou keep *h*, *Cat.* viii. *Q* 4; which *h* estate, *Mat.* I *ex*, *h.* estate of Matrimony, *Mat.* i. *and* ii. *Q*; most *h*, *Bur. a. les.*; *M. and EP. abs.*, *MP. Te D.*, *L.* 4, *Bur. a. les.*, *Sea* I. *col.*

Holy-day -s. What *h*, *HC. R. b off.*; some *h* immediately preceding, *ib* I. *ex R*; other *h.*, *ib. L R.*; *h.* when the most number of people come together, *Bap* I. *f R*, *h.* falling between, *ib* II; *h.* appointed, *ib* III, Sunday or *h.*, *Ord Pr*, *ib* I. *I R.*, *ib* III *T*, the usual Office for *h*, *Ae f R*, *Pr* V *and* VIII, *Col.*, *Cat. I R*

Home. Being at *h* *Pr* II 9; publick peace at *h.*, *OT.* vi; fetch them *h*, *Col* iii *G F.*; baptized at *h*, *Bap* II *f R.*

Homily -ies. Or one of the *H*, *HC R b off*, *H.* ended, *ib. L ex R.*; *H* in the Church, *Ord.* I v. *Q*, of the *H*, the second book of *H*, the former book of *H.*, names of the *H*, *Art* xxxv.

Honesty. Godliness and *h*, *OT* vi, godly love and *h*, *Mat.* ii *P a suff*

Honour. God's *h*, *Pr* III. 5, ever seek thy *h*, *L.* 16; for thine *h.*, *ib suff*, to thy *h*, *OP.* i; *h.* and glory, *OP* iii, *OT* i., *Col* iv. *Ad.*, i. *Lent*, *2 Thes.*, *S. Barn.*, *HC. and Sea conf.*; for the *h*, *OP* ix, seek thy *h* and glory, *HC* i *and* ii *ad Bap*, serve *h*, *ib* i; all *h.* and glory, *ib P a* ii *LP.*, *h. dox*; to the *h.* of God, *Ord.* I *h L.*, II *h col*, to his *h.*, *ib* III. *suff.*, *OP* x, *Cat* xi *Q*, *Mat Q*

Honourable. Thine *h.* true and only Son, *MP Te D*, an *h* estate, *h.* among all men, *Mat* i *ex*, glorious and *h.*, *I S.* i *ex*

Hope. The blessed *h.*, *Col* ii. *Ad*, having this *h*, *ib.* vi *Ep.*, joyful through *h*, *Bap* I *and* III. I. *P*, might have *h*, *I S I P*, sure and certain *h.*, *Bur. a les*, men without *h*, as our *h* is, *ib ad.*, have good *h* *Ord.* II *ex.*; one *h.* of our calling, *Ae* i *col. a G*, *Col* xiv *Tr*

Horrible. *H.* punishment, *ord.* H. ex.

Hosts. Lord God of *A.* *HC.* a. *pr.* Lord of *A.* See H. *Ps.* 84. *pr.* & LP.

House -s. Baptism of children in *A.* *Bap.* H. 7.; the sick person's *A.* *VS. f.* H.; Communion in his *A.* *VS. f.* H.; ye *A.* of the Lord, Com. H. ex.

Household. Thy Church and *A.* *Ord.* a. *Ep.*; thy *A.* the Church, *ib.* and *Ep.*

Human. All *h.* writings. *Pr.* 1 3

Humble -d. Hast justly *h.* us, *OT.* iii., did *h.* himself, *HC.* iii. ex.; our *h.* prayers, *Ar.* H. *Ps.* 8. *ref.*

Humble -y. H. beseech thee, *M.* and *HP.*, &c., *h.* men of heart, *NP.* H. Comf. All *h.* kneeling *h.* *HC.* *conf.* H.; our *h.* and grateful acknowledgement, *HC.* I. H.; by an *h.* boldness, *Ord.* H. ex.

Humiliation. Our weak and unworthy *h.*, *LO.*

Humility. In great *h.*, *Ord.* H. *Ad.*; his great *h.*, *ib.* A. *h.* Xist

Humours. *H.* and intemperate *Pr.* 1 2

Hundred. So many *h.* years, *Ord.* *dec.* vi

Hurt -eth. *H.* by no perverseness, *L.* 1. *Pr.*; things that may *h.* us, *ex. Pr.*; may *h.* no body, *Cat.* xi. Q.; *h.* or hindrance, *Ord.* H. ex.; not to *h.*, *ib.* III. *Pr.* a. H.; to *h.* her, *ex. ref.*; *h.* the authority, *Art.* xxxiv.

Hurtful. All *h.* things, *Ord.* viii. *Tr.*; all things *h.*, *ib.* xv.

Husband -s. To thy well-beloved *h.*, *Mat.* H. Q.; to my wedded *h.*, *ib.* a. Q.; *Mat.* I. ex., K.

Hymn. Repeated this *H.*, *Te Deum* called *Te Deum*, *HP.* *R.*; *H.* of Praise, *Nun H.* *R.*; after this *H.*, *Nun H.* *b.* I. *ref.*; the *H.* following, *ex. R.* *b.* *H.*

Hypocrisy. *H.* *T.* *Ad.* *P.* *b.* *Ep.*

I

Ice. O ye *I.*, *MP.* H. *Cant.* 14

Idleness. Against *I.*, *Art.* xxxv

Idolaters -ry. That were *I.*, *HC.* I. H.; covetous per- -ous *I.* -ry, *ex.* *Pr.* 1 5; *Art.* xxxv. *ad.* 1. *Ep.*

Ignorance -d. Take from us all *i.*, *Ord.* H. *Ad.*; want *i.* to asking, *HC.* V. *ord. a. bl.*, *Ab.* I. *ord.*; out of *i.*, *HC.* I. N. 1.

Ill. Nor can come, *Ord.* H. and III. 1. *H.* 3

Illuminate. To *i.*, *L.* 19

Image -s. Any graven *i.*, *Ord.* I. Q.; created after their own *i.* *Mat.* H. *Pr.* a. *ref.*; saved in the *i.* of his own Son, *ex.* *Pr.* 1 2; *Art.* xxix. as well of *I.*, *ib.* xxx

Immaculate. That *i.* Lamb, *M.* I. *ref.*

Imminent. *I.* danger, *Nov.* 5. *comm.*

Immoderate. Anger *I.*, *Pr.* 1 7; *OT.* iii.

Immortal -ity. The life *i.*, *Ord.* I. *Ad.*; Absolutely and *i.* God, *Bap.* I. *and* III. *ii. P.*, crown her with *i.*, *Ar. ad. a. suff.*

Impediment. Just *i.*, *Mat. Banns*; know any *i.*, *ib.* II. *ex.*; declare any *i.*, If no *i.* be alleged, *M.* A. Q.; other just *i.*, *CS.* I. *N.*; knoweth any *i.*, crime or *i.*, *Ord.* I. B. *L.*, II. *b. ord.*; to be objected, *ib.* I. *R.* A. *L.*, II. *R.* *b. ord.*

Impenitent. Against *i.* sinners, Com. I. ex.

Impiety. Arrogancy and *i.*, *Art.* xiv.

Imploring. *I.* thy goodness, *Nov.* I. *P.* a. *ord.*

Importance. Of how great *i.*, *Ord.* II. ex.

Importunities. Great *i.* were used, *Pr.* I. 3

Imposition. With *i.* of hands, *Pr.*; by the *i.* of our hands, *ib.* II. *and* III. *b. ord.*

Impossible. *I.* with thee, *Bap.* I. *Pr.* a. H.

Impotent. *I.* people of the parish, *Ord.* I. *Tr.* Q.

Improve. *I.* this great mercy, *Nov.* I. *ord.*

Impute. *I.* not unto him, *VS. ref. a. abs.*

Incarnate -ion. *I.* of our Lord, *Ath. Cr.* 29; thy holy *i.*, *L.* I. 1.; the *i.* of thy Son, *Ord. Ann. Pr. Mary*; by the Holy Ghost, *HC. Or.*

Incline -d. *I.* to thy will, *M. and KP.* I. *P. a. col.*; to our hearts, *HC.* I. *com.*; *i.* to evil, *Art.* ix.

Incomprehensible. *Ath. Cr.* 9. 12

Inconveniences. *I.* have thereupon ensued, *Pr.* I. 3; *ib.* II. *Pr.*

Incorporate. Members *i.*, *HC. P. b. Ann.*; *i.* him into thy holy Church, *Bap.* I. *and* II. *P. a. beg.*

Increase -d. *I.* the fruits, *OP.* iv.; *i.* this knowledge, *Bap. P.* III. *ii.* III. *P. a. beg.*; daily *i.* in them, *Com. I. P.*; daily *i.* in thy Holy Spirit, *ib. a. I. P.* Increase in *i.*, *Mat.* II. *P. a. suff.* of Christian *i.*, *Ord.* I. *and* II. forwards, *Ord.* II. *P.* a. H. *ii.* of thy kingdom, *ib.* I. *ord.*; the *i.* of virtuous works, *ib.* III. I. *ord.*; *Com.* II. *Pr.*

Indifferent -ly. In their own nature *i.*, *Pr.* I. 1. truly and *i.*, *HC.* V. *ex. suff.*

Indignation. *I.* of God, *Com.* I. ex.

Inequality. *HC.* vi. *pr.*

Inestimable. Thine *i.* love, *OT.* iii.; that his *i.* benefit, *Ab.* I. *ord.*

Infancy. Not baptized in their *i.*, *Bap.* III. I. *R.*

Infant -s. *I.* to signify their *i.* sins, baptism of *i.*, *Bap.* II. *Pr.*; every native land *i.*, *ib.* I. *R.*; charging the word to *I.*, *ib.* III. *R.*; are *i.* baptized, Cat. xx. Q.

Infection -us. Other *i.* sickness, *Pr.* I. *R.*; fear of the *i.*, *ib.*; that is of nature, *Art.* ix.

Inferior. *I.* to the Father, *Ath. Cr.* 30; in their office, *Ord.* I. *Ad.*

Infidels. *Ord.* III. *P.*

Infinite. *I.* goodness and mercy, *M. and KP.* II. *ex.*; and power *i.*, *HC.* I. *God. Quest.*; thine *i.* mercies, *Bap.* I. *and* III. I. *P.*; of thy goodness, *Nov.* I. *ord.*; *i.* love and goodness, *Ord.* II. *P. a. H.*; of thine *i.* goodness, *ib.* III.; of his power, *Art.* I.

Infirmity -ies. Look upon our *i.*, *Cat.* iii. *Bap.* I. *ii. P.*; *HC.* I. *R.*

Ingendered. Naturally *i.*, *Art.* ix.

Inhabitants. *I.* of our island, *Sea f. P.*

Inherit -ance. Bless thine *i.*, *M. and KP. and L. ex. suff.*; rule thine *i.*, *Ord.* II. *ii.*; thine everlasting kingdom, *Bap.* II. *P. a. beg.*

Inheritor. May be an *i.*, *Bap.* I. *and* II. *P. b. I. ex.*; *i.* of the kingdom of heaven, *Cat.* xi. Q.

Iniquity -ies. For our *i.*, *OP.* II., III.; full of *i.*, III.; deeds *i.*, *ex.*; nor the *i.*, *VS. b. ex.*; his former *i.*, *ib. f. P.*, according to our *i.*, *Ord.* H. 4

Injunctions. Concerning the *I.*, *Art. dec.* III.; the *I.* also lately set forth, *Art.* xxxvii.

Injury -ies. For all *i.*, *HC.* I. *com.*; great *i.*, *ib.* III.; done *i.* or wrong, *VS. b. a. Cr.*

Inner. In the *i.* man, *VS. b. P. a. H.*

Innocency -t. *I.* of life, *OP.* viii., *Ord.* I. *and* II. *col.*, III. *P. a. suff.*; *i.* of our lives, *Ord.* I. *and* II. *P. a. beg.*; *i.* of *Bap.* I. *and* II. *ex. a. C.*; the time of man's *i.*, *Mat.* I. *ex.*; slay the *i.*, *Com.* viii. *ord.*

Innovate -ion. World *i.*, all things, *Pr.* III. 3; *i.* and new fangleness, *ib.*

Innumerable. The *i.* benefits, *HC.* III. ex.

Inordinate. *I.* love of riches, *Ord.* VIII.

Inquired -y. Have *I.* of them, *Ord.* I. *b. L.*, II. *b. ord.*; to be made, *Art.* xxxi.

Inserted. *I.* instead of it, *Ord.* II. *K. b. ord.*, III. *K. b. ord.*

Inspiration. By thy holy *I.*, *Ord.* v. *Ment.*; by the *I.* of thy Holy Spirit, *M. I. ord.*; the *I.* of his Spirit, *Art.* viii.

Inspire. To *I.* continually, *HC. P. a. aff.*; *I.* thine repentance, *Ord.* I. *ex. a. suff.*; *I.* us, *Ord.* II. *and* III. I. *N.* 1.; heavenly grace *I.*, *ib.* II. *P.* 2

Institute -d. He hath *I.*, *HC.* III. ex.; did *I.*, *ib. com.*; *I.* of God, *Mat. I. ex.*

Institution. By the *I.* of man, *Pr.* III. 1., Christ's holy *I.*, *HC. com.*; because of Christ's *I.*, *Art.* xxvi.; most agreeable with the *I.*, *ib.* xxvii.

Instruct -ed. *I.* thy household, *Ord. Mart.*; by such orders *I.*, *Bap.* III. *P.*; be rightly *I.* *Ab. I. ex.*; in the Church *I.* *Ord.* I. *B.*; with it you were well *I.*, *ex.*; shall *I.* him, *ib.* I. *R.*; the truth, *Ord.* I. *Q.*; the purpose it is *I.* and III. *Q.*

Instruction. That true *I.* may be, *Ord.* I. *N. ord.*

Instrument. *I.* of thy

Ac. P. b. Ep.; as by an *i.*, *Art.* xxvii.

Insurrection. *I.* of wicked doers, *Ac.* iii. *P. a. suff.*

Intend. *I.* to lead, *HC. b. conf.*; *i.* to take, *Mat. l. ex.*

Interests. Humours and *i.*, *Pr.* I. 5; our private *i.*, *Ac. col. a. suff.*

Intolerable. Burden of them was *i.*, *Pr.* III. 4; burden of them is *i.*, *HC. and Sea conf.*

Intricate. So hard and *i.*, *Pr.* II. 2

Invisible. Visible and *i.*, *HC. Cr.*

Invitatories. *Pr.* II. 3

Invocation. *I.* of Saints, *Art.* xxii.

Inward -ly. *I.* in our souls, *Col.* ii. *Lent*; the *i.* spiritual grace, *Cat.* xvi. *Q.*; the *i.* part, *ib.* xviii.

Irreprehensible. Perfect and *i.*, *Ord.* III. *a. Q.*

Issue -s. A happy *i.*, *L. OP.*; the *i.* of life and death, *VS.* i. *P. a. bl.*

Jaws. The *j.* of death, *OT.* vii., *Sea* i. *th. col.*; *j.* of this death, *ib.* ii. *P. a. col.*

Jealous. Am a *j.* God, *Cat.* viii. *Q.* 2

Jews. Than were the *J.*, *Pr.* III. 4; *Coll.* iii. *O.F.*

Join -ed. To be *j.* together, *Col. S. Sim. and Jude*; *j.* together in holy Matrimony, *Mat. Banns*; to *j.* together, now to be *j.*, *ib.* i. *ex.*; not *j.* together by God, *ib.* ii.; God hath *j.* together, *ib. b. Ps.*

Joining. By *j.* of hands, *Mat. b. Ps.*

Joy -s. True *j.* are to be found, *Col.* iv. *East.*; went not up to *j.*, our way to eternal *j.*, *VS.* ii. *ex.*; *j.* and gladness, *ib. l. Pr.*; *j.* celestial, *Ord.* II. ii. *H.* 4; into everlasting *j.*, *ib.* III. *P. a. H.*; *j.* and honour, *Ac.* ii. *P. a. suff.*

Joyful -ly. A *j.* rain, *OT.* ii.; *j.* serve thee, *Col.* v. *Tr.*, *Ac.* ii. *col. a. G.*

Judge. To be our *J.*, *MP. Te D.*; shall come to *j.*, *Ap. and Ath. Cr.*; *j.* both the quick and the dead, *Col.* i. *Ad.*; to *j.* the world, *ib.* iii.; *j.* therefore yourselves, *HC.* iii. *ex.*; *J.* of all men, *ib. and Sea conf.*; the righteous *J.*, *VS.* ii. *ex.*; most worthy *J.* eternal, *Bur. a. ies.*; *j.* between us, *Sea* iii. *P. a. col.*; to *j.* all men, *Art.* iv.; we ought to *j.*, *ib.* xxiii.; shall *j.* the same, *ib.* xxxii.; *j.* that hath authority, *ib.* xxxiii.; so we *j.*, *ib.* xxxix.

Judged -ing. That ye be not *j.*, *HC* iii. *ex.*; all must be *j.*, *VS.* ii. *ex.*; *j.* right, *Sea* iii. *P. a. col.*

Judgement -s. Reform their *j.*, *Pr.* III. 5; the day of *j.*, *L.* 13; in the midst of *j.*, *OT.* vii.; have a right *j.* *Col. Whit.*; the dreadful day of *j.*, *Mat.* ii. *ex.*; that fearful *j.*, *VS.* ii. *ex.*; *j.* against sinners, *Com. T.*; perverteth the *j.*, *ib. v. prec.*; the dreadful *j.*, most just *j.*, *ib.* ii. *ex.*; enter not into *j.*, *ib.* iv. *P. a. suff.*; their godly *j.*, *Ord.* II. *I. Q.*; the severity of God's *j.*, *Art.* xii.; through his private *j.*, *ib.* xxxiv.

Jurisdiction. Subject to any foreign *j.*, the Bishop of Rome hath no *j.*, *Art.* xxxvii.

Just. *J.* cause, *Pr.* III. 5; all *j.* works, *EP.* ii. *col*; *j.* in all my dealing, *Cat.* xi. *Q.*; *j.* and powerful, *Sea P. b. LP.*

Justice. To execute *j.*, *L.* 21; truth and *j.*, *OP.* x.; minister *j.*, *HC. P. a. off.*; the time of *j.*, *Com.* ii. *ex.*; let *j.*, *Ac. col. a. suff.*; in *j.*, *Art.* xxxix.

Justification. For our *j.*, *Col.* i. *East.*; the *j.* of man, the Homily of *J.*, *Art.* xi.; follow after *j.*, *ib.* xii.; works before *j.*, *ib.* xiii.

Justified. *J.* by faith only, *Art.* xi.; *j.* freely, *ib.* xvii.

Justly. Most *j.* suffer, *OP.* iii.; *j.* have fallen upon us, *l. OT.*; provoking most *j.*, *HC. and Sea conf.*

Keep. *K.* your hearts and minds, *HC. Ord. and Ac. bl.*; *k.* thee, *VS. bl.*; *k.* us, *Com. bl.*; *k.* and observe, *Ord.* II. iii. *Q.*; *L.* 15, 21, 22; *Col.* xv. *Tr.*, *ib.* xx., *Mat. Q.*

Keeper -ing. *K.* or omitting, *Pr.* III. 2; defender and *k.*, *L.* 17, witness and a *k.*, *Art.* xx.

Kept. *K.* them from him, *Bap.* I. *and* II. *ex. a. G.*

Kindle. *K.* God's wrath, *HC.* iii. *ex.*; *k.* our hearts, *Ord.* II. ii. *H.* 7

Kindred. A Table of *k.*, *K.*

Kinds -ly. *K.* fruits, *L.* 33; in both *k.*, *HC. R. a. cons.*; of both *k.*, *Art.* xxx.

King -s. *K.* of *k.*, *M. and EP.* i. *P. a. col.*; *K.* of all *k.*, *OP.* v.; time of *k.* David, *ib.* vi.; all Christian *K.*, *HC. P. a. off.*

Kingdom. Thy *k.* come, thine is the *k.*, *LP.*; the *k.* of heaven, *MP. Te D.*, *Ac.* ii. *P. a. suff.*; this *k.* in general, *OP.* x.; his eternal and glorious *k.*, *Col.* vi. *Ep.*; thy *k.* in heaven, *ib. Asc. D.*; whose *k.*, *HC. Cr*; thy heavenly *k.*, *ib. P. a. off.*; enter into the *k.* of God, *Bap.* I. *and* III. i. *ex.*; the eternal *k.*, *ib.* II. *P.*; everlasting *k.*, *Bap. ex. a. G.*, *Com. a.* i. *P.*, *Mat.* iii. *P. a suff.*, *VS.* ii. *P. a. bl.*; *k.* prepared for you, *Bur. col.*; his glorious *k.*, *Com.* ii. *ex.*; this United *K.*, *Ac. P. b. Ep.*; our United *K.*, *ib. exor.*

Kingly. This our *k.* office, *Art. dec.* i

Kneel -ing. Should receive the same *k.*, *HC.* i. *R.*; *k.* before the Bishop, *Com. R. a.* i. *P.*; there shall *k.* down, *Ch. f. R.*; humbly *k.* before him, *Ord.* I. *R. a. Q.*; all *k.*, *ib.* II. *R. b. H.*; every one of them *k.*, *ib. R. b. l. col.*; *k.* down, *ib.* III. *R. b. H.*; *M. and EP.*, &c.

Knees. Kneel upon their *k.*, *Com. R. b. Ps.*; kneeling upon their *K.*, *Ord.* II. *R. b. l. col.*

Knit -ting. Hast *k.* together, *Col. All S.*; *k.* them together, *Mat.* iii. *P. a. suff.*

Knock. *Bap.* I. *and* III. ii. *P.*

Knots. Knit the *k.*, *Ord.* ii. *H.* 12

Know -est. *K.* thee now, *Col. Ep.*; who *k.* us, *ib.* iv.; *k.* these things the better, a Christian ought to *k.*, *Bap.* I. *and* II. *l ex.*; *k.* this, *Cat.* xii. *Q.*; may *k.* the Father, *Ord.* II. ii. *H.* 13; *Col. S. Ph. and Jas.*, *VS.* i. *ex.*

Knowledge. *K.* of God, *Pr.* II. 1, *Ord.* II. *ex.*; in *k.* of whom, *MP.* ii. *col.*; true *k.* of thee, *HC.* v. *pr.*; *k.* and love of God, *ib. Ord. and Ac. bl.*; *k.* of thy grace, *Bap. P. a. G.*, *ib.* III. *P. a. bap.*; *k.* of our Lord, *ib. l. ex.*; the spirit of *k.*, *Con.* i. *P.*; lead them in the *k.*, *ib. col.*; help to the *k.*, *Ord.* II. v. *Q.*; in the *k.* and faith, *ib. P. a. H.*

Labour. *L.* truly, *Cat.* xi. *Q.*

Lacketh -ing. There *l.* nothing, *HC.* ii. *ex.*; *l.* the Spirit, *Art.* xvii.

Lamb. *L.* of God, *L. suff., HC. dox.*

Lamenting. Worthily *l.* our sins, *Col. Ash W.*

Landmark. His neighbour's *l.*, *Com.* iii. *sent.*

Lands. All Christian *l.*, *Ord.* II. ii. *H.* 12

Language -s. *L.* of the present times, *Pr.* I. 4; such *l.* spoken, *ib.* II. 2; such a *l.*, *ib.* 4; in any *l.*, *ib.* 7; the gift of divers *l.*, *HC.* v. *pr.*

Last. In the *l.* day, *Col.* i. *Ad.*; *l.* of all to the sick, *CS. l. R.*; at our *l.* hour, *Bur. a. ies.*; at the *l.* day, *Art.* iv.

Late. Too *l.*, *Com.* ii. *ex.*

Latin. Read in *L.*, *Pr.* II. 3; learned in the *L.* tongue, *Ord. Pr.*

Latter. Th se *l.* days, *Pr.* III. 4 at the *l.* day, *Ord.* III *a. Q. l col*

Laud -ing. *L.* and magnifying, *l. OT.*, *l.* and praise, *Ord* II n *H* 15, *l* and magnify, *HC a. pr.*

Laudable. True and *l* service, *Col.* xiii. *Tr.*; *VS.* i. *ex.*

Laver. *L.* of regeneration in baptism, *Bap.* II. *b. G.*

Law -s. The *l.* of the land, *l* never yet repealed, *Pr.* I. 2; established by *l.*, *ib.* 3; ceremonial *l.*, Moses' *l.*, *Pr.* III. 4; equal with God's *l.*, *ib.* 5; against the holy *l.*, *M and EP conf.*, to keep this *l.*, *HC* v *com*; in the ways of thy *l.*, *ib* iv. *col. a. bl.*, *Com. l. P.*, by God's *l* or the *l* of this realm, *Mat R. b. Q* live according to thy *l*, *ib. P. b Ps.*; writ'st thy *l.*, *Ord.* II. ii. *H.* 5, contrary to the *l.*, *Art. dec.* iii.; the *l.* given from God, *Art.* vii; subject to the *l.* of God, *ib.* ix.; by the *l.* or sect, according to that *l.*, *ib.* xviii.; not commanded by God's *l.*, *ib* xxvii; the *l* of the realm, *ib.* xxxvii., in Scripture and our *l.*, A.

Lawful. Any other *l.* Minister, *Bap.* II *R b G*; their Matrimony *l.*, *Mat* ii *ex.*, upon their *l* occasions, *Sea f. P.*; a *l* Bishop Priest or Deacon, *Ord Pr.*, appointed by *l* commission, *ib* III *R a G*, not *l* for the Church, *Art* xx, it is not *l*, *ib* xxiii, it is *l* for them, *ib* xxxiv, is *l.* for Christian men, *ib* xxxvii.

Lawfully. Be *l* called,

Pr III 4 *Ord* II *b* 2, *f*. and sufficiently baptized, be b. baptised, *Bap.* II *R* & *O*, 2 *b* joined together, *Matt* xix. 6 *c*. I joined together, *Ib*. I appointed them to b. *Ord* II *b* 1 *ed*.

Lay. *L.* hands, *Off*. vii.

Lay-people. Denied to the *L*., *Art* xxiii.

Leader. *Our* L., *Ord* II. 1 *b*, 10.

Lean. Who do *l.*, only, *Ord*. *Epp.*

Learn. Best then chiefly *l.* of *w.* and in *Q.* to *l.* and labour *c.* ex. for them to *l.*, *Ord* I. *b*. we may *l.* from it, *Ib. ed.*, *Ord* II. *Ad.*

Learned-ing. For our *l.* guides, *Ord* II. *Ad*. *Pr*. I. Minister, *Ord* I. ex., to be *l.* of every parson, *Ib*. *P*. not of thin Catechism, as they have to do at it, *Rubrick*, *Ch*. *pr*. for their *l.*, *Ord* I. *b*. II *b ed*.

Leave. Having first ob tained *l.*, *Order* III.

Leaven. The *l.* of malice, *Coll*., *Easter*.

Leaving. *L.* his father, *Ord*. I. *b*.

Led. Not be *l.* by them, *Rep*. V.

Left. The women on the *l.*, *Matt* R. b. 1 *c*., the women *l.* behind, *Ib*. *c*. *Q*. *c*. answer wom., *Ord* II. *e*.

Legally. Never been *l.* absolved, *Ord*. I. *b* 2.

Legends. *Pr* II 2

Less. *L.* than another, *Coll*. *Ep*.

Lesson-s. After the last *l.*, *Ord* I. *b*, *Ord* II. *b*, *Ord* III. *ed*. I. *b*. the short *l.* may be read, *Ord* I. *b*. four *l.* in the day, *Ord* II. *g*. Proper *l.* for *Ps*. II. *Ord* III. *g*. *Ord* III. *g*.

Liberality. Thy bounteous, *Coll*.

License -d. Be thereto *l.*, *Ord* I. *b*. *Q*. shall have *l.*, *Ord* II. *b*.

Licentiousness. *L.*, *Commin*. *Pr* II 4

Lie -th. Any one *l.* very sick, *Ord* I. *b* and II *b*. *Q*. *l.* in the midst of the Church, *Ib*. if they *l.* dangerously sick, *Ib*. *Q*. *l.* sick, *Ib*. *Q*. *l.* in the midst of the Church, *Ib*. *Q*. *l.* sick, *Ib*. *Q*. *l.* sick, *Ib*. *Q*. *l.* sick

Maker. *M.* of heaven and earth, *Creeds*; *M.* of all things, *HC. and Sea conf.*; *M.* and Preserver, *Art.* i.

Making. *T.*, *Ord. T.*; *m.* of Deacons, *Ord.* I. *T.*

Male-child. Every *m.* to be baptized, *Bap.* I. *f. R.*

Malediction. The extreme *m.*, *Com.* ii. *ex.*

Malice. Asswage their *m.*, *OP.* v.; he perceiveth *m.*, his frowardness and *m.*, *HC. f. R.*; be in *m.*, *ib.* i. *ex.*; out of *m.*, *ib. I. R.*; to bear no *m.*, *Cat.* xi. *Q.*; *L.* 7

Man. God and *M.*, *Ath. Cr.* 30, 34, 37, *HC.* iii. *ex.*, *Art.* vii.; *M.* of the Substance, *Ath. Cr.* 31; perfect *M.*, *ib.* 32; soul and flesh is one *m.*, *ib.* 37; was made *m.*, *HC. Cr.*; made very *m.*, *ib.* ii. *pr.*, *Art.* ii.; *m.* and wife, *Mat. b. Ps. and R. b. l. ex.*; a Christian *m.* should, *VS.* ii. *ex.*; what is *m.*, the son of *m.*, *Ac. H.* 2; took *M.'s* nature, very *M.*, *Art.* ii.; the condition of *m.*, *Art.* x.; *Mat., Com.* ix. *sent.*

Mandate. The Queen's *M.*, *Ord.* III. *oath R.*

Manfully -hood. Touching his *M.*, *Ath. Cr.* 33; taking of the *M.*, *ib.* 35; *m.* to fight, *Bap. a. bap.*; the Godhead and *M.*, *Art.* ii.

Manifestation. *M.* of Christ, *Col. Ep.*

Manifest -ed. *M.* thy only-begotten Son, *Col. Ep.*; whose blessed Son was *m.*, *ib.* vi. *Ep.*; *m.* unto all men, *Ord.* III. *b. l. col.*

Manifold. Our *m.* sins, *HC. and Sea conf.*, *HC. P. a.* ii. *LP.*; thy *m.* and great mercies, *ib. P. a. pr.*; art *m.*, *Ord.* II. ii. *H.* 5

Mankind. Declared unto *m.*, *M. and EP. conf.*; all *m.*, *Cat.* vi *Q.*; Maker of *m.*, *CS. col.*; good of all *m*, *Sea l. col.*; offered to *m.* by Christ, *Art.* vii.; *Col. S. b. East*

Manners. Instruction of *m.*, *Art.* vi.; men's *m.*, *ib.* xxxiv.

Many. How *m.* there be, *Cat.* vii. *Q.*; how *m.* there are, *CS. f. R.*

Mark. *M.* of difference, *Art.* xxvii.; *Col.* ii. *Ad.*

Marriage. In the *m.* garment, *HC.* i. *ex.*; at which day of *m.*, *Mat. R. b. Q.*; join them together in *m.*, *ib. I. P.*; at the time of their *m.*, after their *m.*, *ib. I. R.*; *m.* of Priests, to abstain from *m.*, *Art.* xxxii.

Marry -ied. Because they were *m.*, *HC.* ii. *ex.*; ye that are *m.*, himself a *m.* man, *ib. I. ex.*; the new *m.* persons, *ib. I. R.*; *m* at their own discretion, *Art.* xxxii.; to *m.* together, may not *m.*; *K.*; *Mat.*

Martyr -s. Army of *m.*, *MP. Te D.*; thy first *m.*, *Col. S. Steph.*; the first *m.*, *Ord.* I. *col.*

Marvels -lous. Workest great *m.*, *M. and EP.* iii. *P. a. col.*; his *m.* works, *Ac. H.* 3

Masses. The sacrifices of *M.*, *Art.* xxxi.

Master -s. Love of our *M.*, *HC.* iii *ex.*; *M.* of a College, *Art dec* vii.; *Cat* v. *Q. I. R*

Materials. In the chiefest *m.*, *Pr.* I. 1

Matrimony. The holy estate of *m.*, *Mat. I. ex.*; the state of *m.*, *Art.* xxxv.; *Mat.*, *Art.* xxv.

Matrons. Holy and godly *m.*, *Mat.* iii. *P. a. suff.*

Matter. With what *m.*, *Bap.* II. *b. G.*

Mean. To keep the *m.*, *Pr.* I. 1; what they do *m.*, *ib.* III. 5; the *m.* whereby the Body, *Art.* xxviii.

Meanest -ing. What *m.* thou, *Cat.* xv. *Q.*; plain and full *m.* thereof, the *m.* of the Article, *Art. dec.* vi.

Means. A *m.* whereby we receive, *Cat.* xv. *Q.*

Mediation. In the name and *m.*, *OP.* x.; through the merits and *m.*, *Col.* xii. *Tr.*, *VS.* ii. *and* iv. *P. a. bl.*, *Com. I. P.*; *m.* of our only Saviour, *Ord.* II. *ex.*; by the merits and *m.*, *Ac.* ii. *P. a. suff.*

Mediator. Our only *M.*, *L.* ii. *P.*, *Col. S. Steph.*; our *M.* and Advocate, *OP.* ix.; our only *M.* and Advocate, *HC. P. a. off.*; our *M.* and Redeemer, *Bur. col.*; the only *M.*, *Art.* vii.

Medicines. The wholesome *m.*, *Col. S. Luke*

Meditation. *M.* in God's word, *Pr.* II. 1

Meek -ness. With *m.* heart, *HC. P. a. off.*; *m.* of heart, *Com.* ii. *ex.*

Meekly. To hear *m.*, *L.* 25; *m.* kneeling, *HC. b. conf., R. a. cons.*

Meet. *M.* partakers, *HC.* iii. *ex.*; it is *m.*, *ib. suff.*; it is very *m.*, *ib.* i. *pr.*; *m.* to join in prayer, *Sea P. b. LP. R.*; *m.* to be ordered, *Ord. I. R. b. L.*, II. *R. b. col.*; persons *m.* for the same, *ib. b. col.*; make men *m.*, *Art.* xiii.

Melted. Our soul *m.*, *Sea* I. *H.* 9

Member -s. All our *m.*, *Col. Circ.*; every *m.* of the same, *ib.* ii. *G. F.*; we are very *m.*, *HC. P. b. dox.*; a lively *m.* of the same, *Bap.* I. i. *ex.*; made a *m.* of Christ, *Cat.* ii. *Q.*; any *m.* thereof, *Ord.* II. *ex.*

Men. Have mercy upon all *m.*, *L.* 31; hast made all *m.*, *Col.* iii. *G. F.*; for us *m.*, *HC. Cr.*; for all *m.*, *ib. P. a. off.*; worthy of all *m.*, *ib. a. abs.*; for the children of *m.*, *Ac. H.* 4; to all Christian *m.* alike, *Art.* xxx.; for all other Christian *m.*, *ib.* xxxii.

Mercies. Father of all *m.*, thy late *m.*, all thy *m.*, *OT.* i.; through thy *m.*, *ib.* ii.; to continue such thy *m.*, *ib.* v.; for these thy *m.*, *ib.* vi.; great *m.*, *HC. P. a. pr.*; multitude of thy *m.*, *VS. col. a. abs., Com. I. P.*; for thy *m.* sake, *ib.* i *P. a. bl.*; Father of *m.*, *ib.* ii. *and* iv.; for all thy *m.*, *Sea I col.*

Merciful. *M.* Father, *M. and EP.*, *&c.*; to be *m.*, *OP.* v.: *m* Lord, *Col. S. Jo.*, xxi. *Tr.*, *HC. P. a. pr*, *Mat* ii. *P. a suff.*, *m.* God, *Col.* iii. *O F.*, *S. Jas., Bap.* I. *and* III. *a. Q.*, *VS. I. P.*, *Bur. col., Com. I. P.*; almighty and *m.* God, *Col.* xiii. *Tr.*; almighty and most *m.* God, *ib* xx, *I S. P. b. ex.*: most *m.* Father, *HC. and Sea conf., Bap.* I. *and* II. *P. a. bap., Ch. I. P., Ord.* II. *and* III. *I. col., ib.* III. *P. a. H*; be *m.* unto us, *Cat.* xiii. *Q., Com. suff.*; most *m.* God, *VS. col. a. abs.*; most *m.* Saviour, *ib.* iii. *P., a. bl., Bur. a. les.*; *m.* Saviour, thy *m.* ears, *Bur. a. les.*; the *m.* receiver, *Com.* ii. *ex.*; be *m.* to us, *Sea P. b. LP.*; *m.* for Christ's sake, *Ord.* III. viii. *Q.*; be so *m.*, *ib. b. I. col.*; the *m.* and gracious Lord, *Ac. H.* 3

Mercifully. *M.* hear us, *M. and EP. suff.*; *m.* assist, *L.* i. *P.*; *m.* forgive, *ib. suff.*; *m.* to look, *ib.* ii. *P.*, *Col.* v. *Lent*; *m.* look, *OP.* vii., *Col.* iii. *Ep., Bap.* I. *and* III. I. *P., Sea* i. *th. col.*; *m.* grant, *Col. Ep., S. b. East.*, xi., xix. *Tr.*, *S. Mich.*; *m.* to receive, *Col.* i. *Ep.*; *m.* to hear us, *ib.* iii. *Tr.*; most *m.* to accept, *HC. P. a. off.*; *m.* upon them, *Mat.* I. *P. a. suff.*; look *m.*, *ib.* iii. *P. a. suff.*; *m.* hear our prayers, *Com. P. a. suff.*; *m.* behold, *Ord.* I. *and* II. *col.*, III. *P. a. suff.*

Mercy. Have *m.*, *M. and EP.*, *L.*, *HC.*, *VS.*, *CS.*, *Bur.*, *Ch.*, *Com.*, *and Sea suff.*, *Col.* iii. *G. F.*; thy *m.* lighten, *MP. Te D.*; show thy *m.*, *M. and EP. and Ac. suff.*; great *m.*, *EP.* iii. *col.*, *OP.* ii., *Col.* vii. *Tr.*, *HC. and Sea abs.*, *Sea* I. *H.* 3, *ib. I. col.*; let thy *m.*, *L. suff.*; remembering thy *m.*, *OP.* vi.; this thy *m.*, *OT.* iii., *Sea* ii. *th. col.*; remembering *m.*, *OT.* vii.; thy tender *m.*, *I. OT.*; the God of all *m.*, *Col. Ash W.*; in shewing *m.*, *ib.* xi. *Tr.*; abundance of thy *m*, *ib.* xii.; ask God *m.*, *HC. R. b.* x. *coms.*; through thy *m.*, *Bap.* I. *and* III. *a. Q.*; his *m.* and goodness, *Cat.* xiii. *Q.*; God's *m.* through Christ, *ib.* xxv.; you may find *m.*, *VS.* ii. *ex.*; thine eye of *m.*, *ib. col. a. abs.*; God's gracious *m.*, *ib. bl.*; the eyes of *m.*, *ib.* i. *P. a. bl.*; of his great *m.*, *Bur. a. les.*; cry for *m.*, his infinite *m.*, *Com.* ii. *ex.*; thinkest upon *m.*, thy *m.* is great, *Com. I. P.*; for thy *m.* sake, *Sea* i. *P. a. col., P. b. LP.*; thy *m.* is over, *ib.* ii. *th. col.*; his *m.* endureth, *ib.* I. *H.* 1; his *m.* towards us, *ib.* 5; forget not *m.*, *Ord.* III. *b. I. col.*; by God's *m.*, *Art.* xvii.; *Col.* iv. *Tr.*

Merit -s. Through the *m.*, *EP.* ii. *col.*, *OP.* v., *Col.* i. *East.*, *Whit.*, xiii. *Tr.*, *S. Luke*, *VS. col. a. abs. and* iii. *P. a. bl.*, *Ord.* I. *and* II. *col.*, III. *P. a. suff.*; for his *m.*, *Col. East. K.*; by the *m.* and death, *HC. P. a* ii. *LP.*; the infinite *m.*, *Sea* ii. *P. a col.*; thy eternal *m.*, *Ord.* I. *and* II. *I. H.* 5, only for the *m.*, *Art.* xi.

Meritorious. His *m.* cross, *HC.* i. *ex.*

Messenger -s. Christ send thy *m.*, *Col.* iii. *Ad.*; to be *M.*, *Ord.* II. *ex.*

Metropolitical. The *M.* Church, *Ord.* III. *oath*

Might-y. Through the *m.*, *MP.* ii. *col.*; high and *m.*, *M. and EP.* I *P. a. col.*, most *m*, *Bur. a. les.*, *Sea* ii. *th. col*, the *m* working, *Bur. a. les., Sea bur.*; most *m* God, *Com.* ii. *P. a suff*; Father of all *m*, *Ord.* II ii. *H* 13

Militant. Christ's Church *m.*, *HC P. a. off.*

Mind -s. Distressed in *m.*, *I. OP.*; that *m.* to come, *HC.* iii. *ex.*, *m.* and will thereto, *Ord.* II.

ex.; into our m., *Gb.* ii. *H.* 7; with one m., *Ab.* i. *col.* a. ¶.

Minded. Those that are m., *HC. conf. R.*; how you be m., *Ath.* iii. *b.* Q.

Mingled. *M.* with the cool, *Int.* xxii.

Minister -s. *M.* in the Congregation, *Pr.* II. 1; discretion of the *M.*, *Ch.* V., iii. 3; thereof, *R. b. M'*., endue thy *M.*; *M.* and *EP.* and *Ser. suff.*; *M.* and people, *Ath. Cr. R.*; grant that the *M.* of God, *Ab.*, whose ministers he is *Hen. col. Queen*; but by the *M.* ib. *R. b. Q.*, *M.* of God's Word, ib. *col.* a.; the *M.* and Churchwardens, ib. *I. R.*; the *M.* of the Parish, *Bap.* II. *f. R.* and *R. b.* -*s. f. R.*; say either law full *M.*, *Bap.* II. *f. R.* and *R. b. Q.*; shall the *M.* examine them, ib. *R. b. Q.*; *M.* appointed by law, *Conf. R. M.*; in thy Church, *Ord.* I. *col.*, III. *P. a. suff.*; other chief *M.*, ib. and III. *P. Q.*; divers orders of *M.*, ib. *col.* b.; by those thy *M.* ib. *P. a. ff.*; unto ribbons of the *M.*, *col. M'*., *Art.* xxxiii.; to Churches that the *M.*, *Ab.* i. *col.* b. ¶.; and *M.*, ib. xxxiii. *M.* and *EP.*, *Ab.*

Minister -ed. After an unto them the things his commission, Sacraments as unto them be m., *Bap.* II. *f. R.*

Ministereth-ing. In the ministering, *Art.* xxiii.; the ministering of God's Word, *Ord.* I. *col.* b. ¶.

Ministration. At all times of their m., *R. b. M'*.; use and m., *Ord.* I. *col.* a.; then we should be called to this m., ib. III. *P. Bap.*

Ministry -ies. The sacred *-ies* of the Church, *Ord.* I. *col.* a.; to Christ's holy Word, *Hom.* i. *col.* b.; our whole and m., *Bap.* I. and II. *f.*; exercise their m. duly, *Ord.* I. *b.*, II. *b.*; some of the Church, in the *-ies* and publication of the Gospel, *Art.* xxiii.; received into this holy m., ib. II. *b. suff.*; called to this m., ib. in our m. in the ministry, labour and to same office and m., *Ab.* i. *b.* ¶.; ye may use in the m., *Art.* xxiii.

Miracle. First m., *Mat.* i.

Mischief -vous. For *-vous* purposes, *Pr.* I. 2. evil and *-vous*, *Ps.* xl.

Misconstrued-ction. Liable to m., *Pr.* I. 4.; m. and *-ctions*, *Ps.* xl.

Misdeeds. For these *-deeds*, *Conf.*

Miserable. *M.* sinners, *L. OP.* vi. *HC.* iii. ex., Com. ii. *P. a. suff.*; not *P. a. suff.*; this m. and unhappy world, *Ps.* lxxxix. *P.* 4.

Misery -ies. Full of m., *Bap.* I. *a.*; m. of this sinful world, ib. *P. a. LP.*; the depths of m., *Ps.* xl.

Moderation. To observe m., *Art.* xxiii. 3.

Modest. To be m., *Ord.* I. *col.* a.

Monday. *Pr.* VIII.

Monitions. *M.* and of mortal sin, *Ord.* II. *b.* Q.

Month -s. *Pr.* II. and V.

Moon. Sun and m., *MP.* III. *Cant.* 6; *Pr.* VIII.

Moral. Are called m., *Art.* vii.

Morning. In the m., before the beginning of *M.* Prayer, *Bap.* I. *f. R.*

Mortal -ity. Sickness and m., *Pr.* VI.; this m. life, *Ord.* I. *Ad.*, *HC.* I. *col. a. b.*; our m. nature, *Col.* I. *Tr.*; spectacles of m., *CS.* III. *P. a. bl.*; all m. men, *Ch. f. R.*

Mortify -ied. *Col. Inn. Circ.*

Mortifying. By continual m., *Col. Anat. K.*; continually m., *Bap.* I. *ex.*; m. the works, *Art.* viii.

Mother -s. Substance of his m., *Ath Cr.* 21; Mary his m., *HC.* II. *pr.*; thy m., *Cat.* viii. *Q.* 5; my father and m., ib. xi.; *Gb. I. R.*, *K.*

Mountains. O ye m., *MP.* III. *Cant.* 19

Mouth -s. Our m. shall show it, *M.* and *EP. suff.*; with their own m., *Con. pr.*; the Sacrament with his m., *CS. I. R.*; with your own m., *Com.* i. *ex.*

Moved. Would not be m., *HC.* II. *ex.*; m. by the Holy Ghost, *Ord.* I. *col.* a.

Multiply. *M.* upon us, *Col.* Iv. *Tr.*

Multitude. *Pr.* III. 4

Murder -ers. From that de sed m., I. 9; prayed for his m., *Col. St. Steph.*; do no m., *Cat.* viii. *Q.* 6.

Mystery -ies. By the m., *L. H.*; stewards of the m., *Ord.* II. *Ad.*; holy m., *HC.* I. and II. *ex.*, *P. b. doc.*; such an excellent m., *Mat. III. P. a. suff.*

Mystical. *M.* body of thy Son, *Ch. still S.*, *HC. P. b. doc.*; the m. union, *Mat.* i. *ex.*

Name -s. Thy holy *N.*, *M.* and *EP. conf.* and i. *Tr.*, *Bap.* II. *f. R.*, *Ath. Cr.* 8, *Ord.* I. *col.* a. II. *b.*; the Lord's *N.*, *M.* and *EP. suff.*; to thy *N.* *Ord.* I. *col.* a. II. *b.* and *P. a. suff.*; *M.* and *EP. suff.*; the love of thy *N.*, *Col. Tr.*; in the *N.* of our Lord, *Ord.* I. *col.* a. II. *b.*, III. *P. a.*; in the *N.* of them, *HC.* II. *a. pr.*; in the *N.* of this child, *Bap.* II. *f. R.*; in the *N.* of our Father, *Lord.* II. *b.*; by the *N.* of Jesus, *Ord.* I. *col.* a. II. *b.*; *N.* of God, *Ath. Cr.* 8, *Q.* 9, II. and III. *conf.*; in the whole *N.*, *Bap.* I. demand the *N.* of the child, *Ch.* II. *f. Q. R.*; God further by the *N.* of Godfathers and Godmothers, *Bap.* II. *f. R.*; what is your *N.*, *Cat.* I. *Q.*; who gave you this *N.*, ib. II. *A.*; of the Lord, *Ps.* cxiii. *P.*; in the *N.* of Jesus, ib. II. *R.*; taketh the *N.* in vain, *Cat.* viii. *Q.* 3; honour the holy *N.*, *Ps.* cxi.; of such a body, *Ord.* II. *b.*; other *N.* under heaven, but under the *N.*, *WS. a. Ps.*; unto the *N.* *Ps.* II. *b.* and I. *Q.*; *N.* of our Lord Jesus, ib. II. *ex.*; *N.* of his Majesty, *Ps.* II. *Tr.*; in the *N.* of Christ, *N.* of Jesus Christ, *Art.* xxiii.; in their own *n.*, ib. xxvi.

Named -ing. *N.* after them, *Bap.* I. *R. b.*; the child being *n.*, ib. II. *f. R.*

National. *N.* Church, *Art.* xxxiv.

Nations. Condemn no other *n.*, *Pr.* III. 5; give to all *n.*, *L.* 33; unto all *n.*, *L. OP.*, *HC.* v., *pr.*; teach all *n.*, *Bap.* I. and III. *P. b. doc.*

Natives. Baptising of *n.*, *Pr.* I. 4

Nativity. By the holy *N.*, *L.* II.; the *N.* of our Lord, *Col. Chr.*; the *N.* of Christ, *Art.* xxiv.

Natural. In their very *n.* substances, *n.* Body, *HC. I. R.*; his own *n.* strength, *Art.* ii.

Nature -s. Whose *n.*, *OP. Ix.*; to take our *n.*, *Col. Chr.*; by us, he cannot have, *Bap.* I. *ex.*; by us, they cannot have, ib. III.; two whole and perfect *N.*, *Art.* ii.; the perfection of man's *n.*, ib. iv.; of very man, of his own *n.*, this infection of *n.*, ib. ix.; truth of our *n.*, ib. xv.; like *n.* of Sacramental *Gb.* xxv.

Naught. His former *n.* life, *HC. P. b.*; this *n.* world, *Ord.* II. *ex.*

Navy. In her Majesty's *N.*, *Nav. f. R.*

Near. Draw *n.*, *HC. b. conf.*

Necessary -ies. *N.* for salvation, *Art.* vi.; all things *n.* to salvation, *M.* and *EP. ex.*; it is *n.*, *Ath. Cr.* 1, 29; all things *n.*, *OP.* b., *Gb. f. R.*, *Art.* vi., xxii.; all that is *n.*, *Ord.* II. *a.*; generally *n.* to salvation, *Cat.* xiv. *Q.*; from *n.* service, *Sea R. b. conf.*; how *n.* and right it is, *Ord.* I. *col.* a. ¶.; for these things, *Art.* xxxv.

Necessity -ies. No evident *n.*, *Pr.* I. 1; in this our *n.*, *OP.* I. See ill. *P. a.* col.; according to their several *n.*, *OP.*; in our great *n.*, *OP.* II.; knowest our *n.*, *Ord.* I. *col.* a.; in case of *n.*, if no more require, *Bap.* I. *f. R.*; great cause and *n.*, ib. II. *f.*; great *n.* of this sickness, ib. III. ex. a. *Q.*; required of *n.*, *Ord.* II. and III. ib. *Q.*; *L.* 28, *Cat.* ib. *Ex.*

Need -y. Those that are in *n.* and adversity, *Ps.* xl.; of *n.*, when I compel them, *Bap.* II. *f. R.*; ought and have *n.* unto it, *Ord.* I. *col.* a. shall require, ib. II. *b.*

Needful. All things that be *n.* for us, *Q.*

Neglect -ed. Shall *n.* to do it, ib. *ex.*; *Pr.* II. 2

Negligent -ces. *N.* to come, *HC.* II. *ex.*; by reason of your *n.*, *Ord.* II. *ex.*; *n.* and ignorances, *L.* 34.

Neighbour -s. Against your *n.*, *M.* I. *ex.*; with their friends and *n.*, *Ord.* II. *b.*; as our own, I. *Q.*

Nether-house. Glory of the *N.*, *Ps.* xl.

Never-fading. *N.* crown of glory, *Ord.* III. *col.*

New. But that it is *n.*, *Pr.* I. 1; and *n.* and contrite hearts to us *n.*, a man may be renewed in *n.* life, ib. *Q.*; the *n.* baptism, *Ex.*; to put on the *n.* life, *Baptism* like *n.* and contrary to the *N.* *Art.* vii.

New-fangleness. *Pr.* III. 3

New-fangleness. *Pr.* III. 3

Newness. In *n.* of life, *HC. and Sea conf.*

Night -s. O ye *n.*, *MP.* iii. *Cant.* 15; dangers of this *n.*, *EP.* iii. *col.*; the same *n.*, *HC. cons.*; knowledge thereof over *n.*, *Bap.* I. *f. R.*; the *n.* cometh, *Com.* ii. *ex.*; whole *n.* in prayer, *Ord.* III. *b. suff.*

Nineteenth. *N.* day, *MP. R. b.* i. *Cant., EP. ib.* ii.

No. If they answer *n.*, *Bap.* I. *R. b.* i. *ex.*; if they shall answer *n.*, *ib.* III.

Noble-ility. All the *n.*, *L.* 20; the *n.* works, *ib. suff.*

Nocturn. *Pr.* II. 2

None. *N.* other gods, *Cat.* viii. *Q.* 1

North. Standing at the *N.* side, *HC. f. R.*

Noted. Here is to be *n.*, *R. b. MP.*

Nothing. Made all things of *n.*, *Mat.* iii. *P. a. suff.*

Notice. Shall *n.* be given, *HC. R. b. off.*; *n.* shall be given thereof, *VS. f. R.*; timely *n.* to the Curate, *CS. f. R.*

Notorious. *N.* evil liver, *HC. f. R.*; *n.* sin, *Com.* i. *ex.*

Nought. Brought to *n.*, *L.* i. *P.*

Nourish. *N.* us with all goodness, *Col.* vii. *Tr.*

Now. Is *n.*, *Pr.* IV. *Gloria*

Number. *N.* our days, *VS.* iii. *P. a. bl.*

Nurture. *N.* of the Lord, *Mat.* i. *ex.*

Oath. Ministered unto them the *o.*, *Ord.* III. *oath*; *o.* shall not be made, *ib. R.*; a Christian man's *o.*, *Art.* xxxix.

Obedience. *O.* of thy Word, *Com. col.*; oath of due *o.*, *Ord.* III. *oath*; *o.* of the commandments, *Art.* vii.

Obedient. *O.* heart, *M. and EP. ex.*; *o.* to the law, *Col. Circ.*; *o.* to her husband, *Mat.* iii. *P. a. suff.*; being more *o.*, *Sea* ii. *th. col.*; *o.* walking before thee, *ib.* i. *col.*

Obedinntly. Henceforth *o.* walk, *OT.* vi., *o.* to fulfil, *Col. S. And.*; *o.* to follow, *ib. S. Pet.*; *o.* keep his commandments, *Bap.* I. *and* III. ii. *ex. a. G.*; *o.* to hear, *Cat. i. R.*; *o.* follow the same, *Ord.* III. *col.*

Obey -ed. *O.* thy blessed will, *Col. Circ.*; we may ever *o.*, *ib.* i. *Lent*; be readily *o.*, *ib. S. And.*; humbly *o.* her, *HC.* i. *col. Queen*; *o.* the Queen, *Cat.* xi. *Q.*; *o.* him, *ib.* xiii.; wilt thou *o.* him, *Mat.* ii. *Q.*, *ib. a. Q.*; *o.* thy commandments, *Sea* i. *P. a. col.*; *o.* thy command, *o.* thy voice, *ib.* ii. *th. col.*; reverently *o.*, *Ord.* I. *and* II. *i. Q.*; grace to *o.* her, *Ac. col. a. suff.*; *o.* the calling, *Art.* xvii.

Obeying. *O.* thy will, *Mat.* i. *P. a. suff.*; *o.* her, *Ac. P. b. Ep.*

Objections. Old *o.* mustered up, *Pr.* I. 2

Oblation -s. The one *o.* of Christ, *Art.* xxxi.; *HC. P. a. off.*, *ib.* xxxvii.

Observed. The week following to be *o.*, *HC. R. b. off.*

Obstinate -cy. Not him that is *o.*, *HC. f. R.*; malice and *o.*, *ib. i. R.*; which *o.* sinners, *Com.* ii. *ex.*

Obtain -ing. We may *o.*, *Col.* xiv. *Tr.*, *ib.* xxiii.; for the *o.* whereof, *HC.* ii. *ex.*; help us to *o.*, *Ord.* II. ii. *H.*

Occasion -s. *O.* from them that seek *o.*, *Pr.* I. 4; upon several *o.*, *OP.*; if *o.* be, *HC. R. b. off.*; as *o.* shall serve, *ib. R. a. bl.*; *o.* requireth, *Bap.* III. *i. R.*; nor be *o.*, *Ord.* II. *ex.*; *o.* shall be given, *ib.* iv. *Q.*

Offence -s. *O.* before God, *Pr.* III. 2; from their *o.*, *Col.* xxiv. *Tr.*; your *o.* to be such, forgiveness of your *o.*, *HC.* i. *ex.*; wounded for our *o.*, *Com.* ii. *ex.*; have knowledge of their *o.*, *Art.* xxvi.; grievous *o.*, *ib.* xxxvii.; *L.* 5

Offend -ed. We have *o.*, *M. and EP. conf.*; which before were *o.*, for that he himself hath *o.*, *HC. f. R.*; yourselves to have *o.*, that have *o.* you, *ib.* i. *ex.*; *o.* the eyes, *VS.* i. *ex.*; have *o.* him, if he hath *o.*, *ib. R. a. Cr.*; you yourselves *o.*, others *o.*, *Ord.* II. *ex.*; *o.* in many things, *Art.* xv.; *Pr.* III. 3, 5

Offenders. Miserable *o.*, *M. and EP. conf.*; *o.* shall be liable, *Art. dec.* vii.

Offendeth -ing. Proceed against the *o.* person, *HC. f. R.*; he that *o.* against, *Art.* xxxiv.

Offer -ed. We *o.* before thee, *Col.* ii. *G. F.*; was *o.* for us, *HC.* iii. *pr.*; once *o.*, *ib. cons.*; here we *o.*, *o.* unto thee, *ib. P. a.* ii. *LP.*; did *o.* Christ, *Art.* xxxi.

Offering -s. Offer accustomed *o.*, *Ch. i. R.*; the *o.* of Christ, *Art.* xxxi.

Offertory. Begin the *o.*, *HC. R. b. off.*; said after the *o.*, *ib. R. a. bl.*; given at the *o.*, *ib. i. R.*; in the *o.*, *Ac. R. a. G.*

Office -s. *O.* for the Baptism, *Pr.* I. 4; called to any *o.*, *OP.* viii.; according to mine *o.*, *HC.* ii. *ex.*; *O.* for Publick Baptism, *O.* for Private Baptism, *Bap.* III. *i. R.*; the *O.* ensuing, *Bur. f. R.*; which *o.* were ever, *Ord. Pr.*; *o.* of such, *Ord.* I. *and* II. *f. R.*; duly execute their *o.*, *ib.* I. *L.* 19°; it is his *o.*, *ib.* v. *Q.*; in this *o.* otherwise appointed, this whole *o.* shall be used, *Ac. f. R.*; *Ord.*

Officiate. That are to *o.*, *Pr.* I. 4

Offspring. The *o.* of Adam, *Art.* ix.

Old. Despise the *o.*, *Pr.* III. 3; *o* ceremonies, the *o.* do remain, the *o.* may be well used, reprove the *o.*, *ib. 5*; in the *o.* time, *L. suff.*; that the *o.* Adam, *Bap.* I. *and* III. *a. Q.*; four-and-twenty years *o.*, *Ord. Pr.*

Omitted. The rest utterly *o.*, *Pr.* II. 2; may happen to be *o.*, *Bap* II. *b. G.*; shall be *o.*, *Ord.* III. *R. b. suff.*; *R.* xxv. *Tr.*, *HC.* i. *pr. R.*

Omitting. *O.* of a ceremony, *Pr.* III. 2

Once. Oblation of himself *o* offered, *HC. cons.*; sacrifice of himself *o.* made, *Art.* xv.; offering of Christ *o.* made, *ib* xxxi.

One. *O.* God, *L.* 4, *HC. Cr., vi. pr., VS.* i. *P. a. bl.*; to be of *o.* mind, *OT.* vi.; *o.* Lord, *HC. Cr., vi. pr.*; *o.* catholick and apostolick Church, *o.* baptism, *HC. Cr.*; *o.* with Christ, *ib.* iii. *ex.*; by matrimony hadst made *o.*, *Mat.* iii. *P. a. suff.*, all at *o.* time, *CS. i. R*; to be but *O.*, *Ord.* II. *and* III. i. *H.* 4; *O.* God, *ib.* II. ii. *H.* 14; Three in *O.*, *ib.* 15; of *o.* heart and *o.* mind, *Ac. P. b. Ep.*; *O.* living and true God, of *o.* substance, *Art.* i.; is *O.* Christ, *ib.* ii.; the *o.* oblation, *ib.* xxxi.; be in all places *o.*, *ib.* xxxiv; *Ath. Cr., HC.* vi. *pr., Ac.* i. *col. a. G.*

Only. *O.* Son, *MP. Te D., Ap. Cr., HC.* ii. *pr.*; Trinity *o.*, *HC.* vi. *pr.*; our *o.* Lord, *Ord.* II. ii. *H.* 16; our *o.* Saviour, *Ac.* i. *col a. G.*; *HC dox.*

Only-begotten. Thy *o.* Son, *Col. Circ., Ep., Ac. D., Pur. V. Mary*; thine *o.* Son, *ib. East.*; the *o.* Son, *HC. Cr., dox.*; his *o.* Son, *ib. a. abs., Bap. and VS. Cr., Art.* xvii.

Open. All hearts be *o.*, *HC f. col.*; *o.* his grief, *ib.* i. *ex.*; *o.* the gate, *Bap.* I. *and* III. ii. *P.*

Openly. Hath *o.* declared himself, *HC. f. R.*; *o.* in the Church, *Cat. i. R.*; *o.* before the Church, *Con. pr.*

Operation. *O.* of the Holy Ghost, *HC.* ii. *pr.*; *o.* of thy hands, *Sea* i. *H.* 16; effect or *o.*, *Art.* xxv.

Oppose. Shall *o.* the same, *Pr.* I. 3

Oppress -ed. *L.* 30 *and* i. *P.*

Ordain -ed. The same was not *o.*, *Pr.* II. 1; which shall be *o.*, *OP.* vii., *o.* holy mysteries, *HC.* iii. *ex.*: whereas it is ... *ib. i. R.*; hath Christ *o.* in his Church, *Cat.* xiv. *Q.*; *o.* by Christ himself, *ib.* xv.; was *o.*, *Mat.* i. *ex.*; to be *o.* Deacons, *Ord.* I. *f. R.*; to be *o.* Priests, *ib.* II. *R. b. H.*; *o.* and consecrated, *ib.* III. *a. G.*; to *o.* any thing, *Art.* xx.; things *o.* by them, *ib.* xxi.; *o.* of Christ, *ib* xxv.; *o.* and approved, authority to *o.*, *ib.* xxxiv.; *Ord.* II. *i. R.*

Ordaining. Form of *O.*, *Ord.* III. *T.*; *o.* sending, *ib.* vii. *Q.*; *T. Ord. T.*

Order. Frame and *o.* thereof, *Pr.* I. 1; godly and decent *o.*, *ib.* II. 2, such an *o.*, in *o.*, *ib.* 3; *o.* for prayer, language and *o.*, plainness of the *o.*, *ib* 4; shall take *o.*, the same *o.*, *ib.* 6; decent *o.*, *ib.* III. 1 *and* 4; breaking of a common *o.*, due *o.*, *ib.* 2; to keep any *o.*, discipline and *o.*, *ib.* 5; alone canst *o.*, *Col.* iv. *East.*; a wonderful *o.*, *ib. S. Mich*; the same *o.*, *HC. f. R.*; which *o.* is well meant, *ib. i. R.*; standing in *o.*, *Con. f. R.*; thought good to *o.*, *ib. pr.*; other things set in *o.*, *Mat.* iii. *P. a. suff.*; *o.* of this realm, *Ord.* I. ii. *Q.*, III. i. *Q.*; *o.* and settle them, *Art. dec.* iii.; the common *o.* of the Church, *Art.* xxxiv.; *Pr* IV., V., *Ord.*

Ordered -eth. So *o.* the matter, *Pr.* II. 1; our doings may be *o.*, *MP.* iii. *col.*; all things may be so *o.*, *OP.* x; *o* all things, *Col.* viii *Tr.*; may be *o.* and guided, *ib. S Matthias*; be *o.* by the Curate, *Cat. i. R.*; to be *o.* Deacons, *Ord* I *b. L.*; are to be *o.*, *ib. R. b. Q.*; that are *o.* shall tarry, *ib. R. a. O*; consecrated or *o.*, *Art.* xxxvi.

Ordering. *O.* of Priests, *Ord.* II. *T.*; form of *O.* Deacons,

th. R. h. ord., *O.* of Deacons, *th. I. R.*; form for *O.* Priests, *th.* III. *R.* & *H.*; *O.* of Priests and Deacons, Consecration and *O.*, *Art.* xxxvi.

Orderly. *O.* and lawfully consecrated, *Art.* xxxvi.

Orders. Admitted into Holy *O.*, *OP.* viii.; appointed divers *O.*, *OP.* viii., *Ord. I. col.*, III. *P. a. suff.*; these *O.* of Ministers, these *O.* may be continued, *Ord. Pri. Art.* xxv.

Ordinance -s. Men's *o.*, *Pr.* III. 5. after God's *o.*, *Mar.* 3; according to God's holy *o.*, *Ab* 3. *Q.*; by the *o.* of this realm, *Ord.* III. vi. *Q.*; by God's *o.*, *Art.* xxv.; appointed their said *o.*, *th. Ch.* of Christ's *o.*, *Art.* xix., xxvii., xxx.; Holy *o.*, of our Queen.

Ordinary. *Pr.* V.; the *o.* of the Place, *B. M.*; *HC.* I. *Ab. ff.*; commended by the *O.* I. *R.*; account of the same to the *O.*, the *O.* shall proceed, *HC.* II. *Ord.*; the *O.* shall direct, *Ch. F. R.*; obey your *O.*, *Ord.* I. and II. *Q.*

Original. The first *o.* sin, *Rep.* II. *Pr.* II 1; born in *o.* sin, *Rep.* II. 3; *O.* to guilt, *Art.* ix., sin, *o.* fault engender to it, ibid.; and very sin of nature, ibid.

Ornaments. *O.* of the Church, *B. M.*

Ought. Things which we *o.*, *M.* and *EP.* and things they *o.* to do, *Ord.* I. *Pr.*; done as they *o.* to be, *Rep.* II. *R.* & *O.*; Christ thanks as he *o.*, *Art.* xxvii.

Outcasts. Bring again the *o.*, *Ord.* III. *L. col.*

Outrage. Stillest the *o.*, *OP.* vii.

Outward -ly. Keepeth both *o.*, *Ord.* II. *Lent*; the *o.* visible sign, *Art.* xxv. and xvii. *Q.*; the *o.* parts, *Art.* xxv.

Over. *O.* and above, *Art.* xx.

Overcome. When thou hadst *M. Pr.*

Overplus. *O.* may be admitted, *B. M.* *Pr.*

Overthroweth -n. *O.* our confidence, *Ord.* II. *N.*; the unlawful, whereas not by scripture.

Oweth -ing. *Ps.* N 2. *Ev.*

Oxen. *HC.* II. *ex.*

Paid. At that time to be *p.*, *HC.* I. *R.*

Pain -ful. This *p.* life ended, *I. N.* P. 2. *ex.*; suffered *p.* death, *ex.*; nowise his *p.*, should end at his birth *p.* 2. *ex.*; a *p.* labour, the great *p.*, *Art.* I. *p.*

Pamphlets. Divers *p.* were published, *Ord.* II. 2.

Paragraph. The next preceding *p.* of this Rubric, *HC.* I. *R.*

Pardon -s. *P.* and peace, *Ch.* II. *Pr.*; and declare the, *HC.* and *Ves. abs.*; and forgiveness, *I. Ves. abs.*; pardon and peace, *I. Ves. abs.*; pardon and peace, *Ves. abs.*; *p.* and peace, *I. Ves. abs.*; must we not say to *p.*, *Com.* II. ex.; thy merciful *p.*, *B. M. suff.*; concerning Pardon, *Art.* xxii.

Pardoneth -ing. He *p.*, *M.* and *EP. abs.*; *p.* our offences, *HC.* I. *a. ff. P.*

Parents. *P.* shall give knowledge thereof, *Rep.* I. *f. R.*; by the *p.*, *th.* III.

Parish -es. *P.* Church, *Pr.* II. 9; provided by the *P.*, *HC.* I. *R. a. ff.*; twenty persons in the *p.*, at the charges of the *p.*, *th. I. R.*; Curates of every *p.*, *Rep.* I. *f. R.*; Minister of the same *p.*, *th. R. b. O.*; none of the *p.*, *CS. i. R.*; in all Churches, *Ac. war.*; *Col.* I. *R. Ant.* II. *R.*

Parishioner. Every *p.* shall communicate, every *p.* shall reckon, *HC.* I. *R.*

Parliament. Authority of *P.*, *B. h. MP.*, *Art.* xxxvi.; High Court of *P.*, *OP.* x., *Ac. R. h.* 2.

Parson. Shall reckon with the *P.*, *HC.* I. *R.*

Partakers. Made *p.*, *Col.* III. *Pr.*, *HC.* I. *ex.*; may be *p.*, *HC. P. a. suff.*, *cons.*; are *p.* of this, *th. P. a. H. LP.*; ye will be *p.*, *th* II. *ex.*; are they *p.* of Christ, *Art.* xxix.

Partaking. *P.* of the Body of Christ, *p.* of the Blood, *Art.* xxviii.

Particular. Every *p.* or national Church, *Art.* xxxiv.

Parts. How many *p.*, *Cat.* xvi. *Q.*; *p.* or passions, *Art.* I.

Pass -les. Thus we that *p.*, *Pr* I. 4; either of these *p.*, *th.* III. 3.

Paschal. The very *P.* Lamb, *HC.* II. *pr.*

Passion -s. Cross and *p.*, *Col. Ann. V. Mary*, *HC.* I. *ex.*; death and *p.*, *th.* II. *ex.*; the benefits of his *p.*, *th. P. a.* II. *LP.*; our sinful *p.*, *Ac. col. a. suff.*; parts or *p.*, *Art.* I.; the *p.* of Christ, *th.* xxxvi. I. 13.

Pastors. *P.* of thy flock, *OP.* vii.; faithful and true *p.*, *Col. S. Matthias*; spiritual *p.*, *Cat.* xv. *Q.*; the *p.* of thy Church, *Ord.* III. *col.*; some *p.*, *th. P. a. H.*; *Col. S. Pet., Ord.* II. *P. a. H.*

Paten. Take the *p.* into his hands, *HC. ann. R.*

Patience. Give them *p.*, *I. OP.*; that by *p.*, *Ord.* II. *Lent*; example of his *p.*, *th. I. R. Lent*; try your *p.*, *I. N.* 1. *ex.*; we through *p.*, *th. I. P.*; all *p.* and doctrine, *Ord.* III. *I. col.*; *Com.* II. *ex.*

Patiently. Bear your sickness *p.*, *I. N.* 1. *ex.*; take his sufferings *p.*, *Ord. I. col.*

Patterns. Examples and *p.*, *Ord.* II. *ex.*

Peace. Preservation of *p.*, *Pr.* II. 9; and *HC.* I. *R.*; and *Ac. suff.*; grant us thy *p.*, *I. suff.*; *Col.* II. *Ep.*; *p.* and happiness, *Ord.* II. *a.* the Gospel of *p.*, *Ord. Art.* iv. *Ep.*; and declaration of it, for restoring public *p.*, *th.* vi., the very bond of *p.*, the crown, pardon and *p.*, *th.* xxi. *Tr.*; in earth *p.*, *HC. Ant.*; the gospel of *p.*, *th. Ord. Ar.* iv.; and godly love and *p.* together, *B. P. Pa. p.* 3. *Q.*; this house, *Pa. I. LP.*; give thee *p.*, *th* II.; departure thence in *p.*, *th* II. *a. th.*; give him *p.*, *th* xx., men shall say *p.*, *Com.* II. ex.; give us *p.*, *th* II.; hear and grant same, *Ant. f. P. p.* and love, *Ord.* II. vii. *Q.*; *th* II. I. 13, *Ac. col. a. suff. p.* at home, *th* II. and III. *I. th* 3. *p.* in our hearts, *th.* II. *th.* II. 9; *p.* be in all our borders, *Ac. H.* 9; the *p.* of the Church, *p.* upon Israel, *th. P. b. Ep.*; the Prince of *P.*, *th. I. col. a. O.*; *M.* and *EP. col.*, I. 23, *Ac. II. P. a. suff.*, *HC.* II. *col.* Queen

Peaceable -ly. *P.* and sober *p.*, *Pr.* I. 5; *p.* life, *OP.* vi.; so *p.* ordered, *Col. v. Tr.*, *Ac.* II. *col. a. O.*

Peevish. *P.* and perverse spirits, *Pr.* I. 5

Penance. Put to open *p.*, *Com.* I. ex.; fruits of *p.*, *Ab. Ad.* xxvi.; reconciled by *p.*, *th.* xxxiii.

Penitent. *P.* and obedient heart, *M.* and *EP. a.*; that are *p.*, *Col. suff. Ct.*; *th. M.*; being *p.*, *M.* and *EP. abs*; the *p.* person, *HC. f. R.*; a true *p.* heart, *th. HC. ex.*; true *p.* sinners, *Com.* II. *ex.*

People. That the *p.* may come, *Pr.* II. 9; estate of Christian *p.*, *th* III 4; our own *p.* only introducing of the *p.*, *th* 5; save thy *p.*, *MP. Te D.*, *M.* and *EP.* and *Ves.*; by whom Christ's *p.* are fed, thy *p.*, I. 22, 25; thy *p.* Children, &c.; thy faithful *p.*, *Col.* What; to the *p.*, *HC.* I. *R.*; the *p.* present, *Ord.*; the *p.* repeating after him, *th. R. h. II. LP.*; the *p.* with the children, *Bap. P.* 1, 2; *p.* shall answer, then sent, *Ch.* I. shall the *p.* say, *th. I. P. R.*; my unto the *p.*, *Ord.* I. *b. L.*, II. *b. ask.*; in the presence of the *p.*, *th. I. P. a. H. Q.*; *p.* assembled in the Church, *th. Iv. Q.*; among all Christian *p.*, *th.* II. *Ep.*; grant to the *p.*, *th.* III. *P. a.* II.; *p.* and true heart, *Com.* II. ex.; he may be *p.*, *Ord.* I. *A. R.*; with the *p.*, *th.* III. *Ch.*; that by your redemption, *th* II. and III. *P. a. H.*; may be found *p.*, *th* III. *a. Q.*; making *p.* his Church, *th. P. H.*

Perfection -ly. Grant us a *p.* love, the *p.* of man, and *Art.* xi.

Perform. May *p.* the same, *Col. v. Kent*; keep and *p.*, *Bap.* I. and III. ii. *ex. a. O.*; consent to *p.*, *Cat.* xx. *Q.*; to *p.* the same, *Ord.* II. and III. *a. Q.*

Peril -s. Aid against all *p.*, *B. M. ex.*; from all *p.*, *OP.* v.; the present *p.*, *Ac. I. P.*; against *p.* of waters, *Art.* xxxv.

Perilous. No less *p.*, *Art.* xxii.

Perish. Without doubt he shall *p.*, *Ath. Cr* 2.; ye shall not *p.* for a day, else we *p.*; we *p.*, *I. ex.*; that we *p.* not, in a storm, *th. P. I. ex.*; ready to *p.*, *th. P. a.*

Perpetual. Thy *p.* mercy, *Pr.* II. 9; *p.* memory, *HC. cons.*; in *p.* peace, *Pa. P. a. suff.*; with *p.* light, *Ord.* II. and III. *P. a.*

Persecuted -ions. Hurt by no *p.*, *I. P.*; *p.* and oppressed, *th. P. b. Ep.*

Persecutors. *I.* 22, three our *p.*, *Col. S. Stephen*

Person -s. Confounding the *P.*, *Ath. Cr.* 4; one *P.* of the Father, *ib.* 5; every *P.* by himself, *ib.* 19; the whole three *P.*, *ib.* 26; unity of *P.*, *ib.* 26; three *P.*, *L.* 4, *HC.* vi. *pr.*; not one only *P.*, *ib.*; or *P.*, *Bap* III. *l. R.*; in your own *p.*, *Com. Q.*; in *P.* three, *Ord.* II. ii. *H.* 14; honour to her *P.*, *Ac. col. a. suff.*; in one *P.*, *Art.* ii.

Persuaded. We are fully *p.*, *Pr.* I. 3; *p.* of the good will, *Bap. ex. a. G.*; are you *p.*, I am so *p.*, *Ord.* II. *and* III. *Q.*; which you shall be *p.*, *ib.* ii. *Q.*

Persuasion. Subjects of what *p.* soever, *Pr.* I. 2

Pertain-ing. Specially *p.* unto you, *Ord.* II. *ex.*; things *p.* unto God, *Art.* xxi.

Perverse. *P.* spirits, *Pr.* I. 5

Pestilence. The plague of *p.*, *OP.* vi.; time of *p.*, *CS. f. R.*; *L.* 9

Petitions. The desires and *p.*, *M. and EP. and L. l. P.*; our humble *p.*, *OP.* ix., *HC.* ii. *ex.*; obtain their *p.*, *Col.* x. *Tr.*; to hear the *p.*, *HC.* vi. *col. a. bl.*

Physician. *Col. S. Luke*

Picking. Keep my hands from *p.*, *Cat.* xi. *Q.*

Pie. Rules called the *P.*, *Pr.* II. 2

Piece. Breaking one *p.*, *Pr.* II. 3

Piety. Exciting of *p.*, *Pr.* I. 4; religion and *p.*, *OP.* x.

Pious. His *p.* inclination, *Pr.* I. 2; such *p.* and charitable uses, *HC. l. R.*

Pitifully -ness. *P.* behold, *L. suff.*; *p.* of thy great mercy, *OP.* ix.

Pity. Shew thy *p.*, *L.* 29; have *p.*, *OP.* vi.; thy continual *p.*, *Col.* xvi. *Tr.*; in *p.* and compassion, *VS. l. P.*; his endless *p.*, *Com.* ii. *ex.*; of great *p.*, *ib. l. P.*; *Col.* xi. *Tr.*

Place -s. In all *p.*, *HC.* i. *pr.*; prepare a *p.* for us, *ib.* iv.; in more *p.* than one, *ib. l. R.*; at such a *p.*, *Bap.* II. *b. G.*; *p.* it anywhere, *VS. l. P.*

Plague. From *p.*, *L.* 9; a *p.* of rain, *OP.* ii.; time of the *p.*, *CS. l. R*; *OP.* vi., *OT.* iii., vii.

Plain -ly. *P.* and easy, *Pr.* II. 3 *and* 4; being made *p.* by them, *Art. dec.* iv.; Christ saith *p.*, *Art* xiv.

Plainness. *P.* of the Order, *Pr.* II. 4

Plantations. Natives in our *p.*, *Pr.* I. 4

Pleasant -ure. Thy good *p.*, *VS. P. b. ex.*, *Ac. col. a. suff.*; I have no *p.*, *Com.* ii. *ex.*; not *p.* to God, *Art.* xiii.

Please -d. To *p.* all, *Pr.* I. 5; how to *p.*, *ib.* III. 3; things may *p.* him, *M. and EP. abs.*; may truly *p.* thee, *ib.* iii. *P. a. col.*; that it may *p.* thee, *L., Bur. P. a. LP., Ord.* III. *suff.*; we may *p.* thee, *Col.* i. *Tr.*; as shall *p.* thee, *ib.* x.; not able to *p.* thee, *ib.* xix.; may it *p.* thee, *ib. S. Luke*; serve and *p.* thee, *HC. and Sea conf.*; cannot *p.* God, *Bap.* III. i. *ex.*; *p.* God to call me, *Cat.* xi. *Q.*; that ye may *p.* him, *Mat. l. P.*; hath *p.* Almighty God, *Bur. a. les., Ch. b. Ps.*; hath *p.* God, *Ord.* II. *ex.*

Pledge -s. *P.* of his love, *HC.* iii. *ex.*; a *p.* to assure us, *Cat.* xv. *Q.*

Plenteously. Endue her *p.*, *M. and EP.* i. *P. a. col.*; *Col.* xxv. *Tr.*

Plenty. *OP.* iii., iv., *OT.* iv.

Plight. *P.* thee my troth, *Mat. a. Q.*

Pointed. *P.* as they are to be sung, *T.*

Policy. About the external *p.*, *Art. dec.* iii.

Pomp -s. The vain *p.*, *Bap.* i. *Q.*; the *p.* and vanity, *Cat.* iii. *Q.*

Poor. Alms for the *p.*, *HC. R. a. off.*; liberal to the *p.*, *VS. R. a. Cr.*; thy *p.* servants, *Sea* iii. *P. a. col.*; thy *p.* creatures, *ib.* i. *th. col.*; to *p.* and needy people, *Ord.* III. viii. *Q.*; *ib.* I. v. *Q.*

Possession. To take *p.*, *Com.* ii. *ex.*; *p.* of the same, *Art.* xxxviii.

Posterity. Our *p.* may see, *Ac. P. b. Ep.*

Pour. *P.* into our hearts, *Col. Quin.*; *p.* water upon it, *Bap.* I. *and* II. *R. bap.*; *p.* water upon him, *ib.* III.; *M. and EP.* iii. *P. a. col.*

Power -s. Hath given *p.*, *M. and EP. abs.*; *LP., Art.* i.; the *p.* therein, *MP. Te D.*; O all ye *p.*, *ib.* iii. *Cant.* 5; thy mighty *p.*, *ib.* iii. *col., Col.* iv. *Ad.*, v. *Ep., Mat.* iii. *P. a. suff.*; grace and *p.*, *Col.* i. *Ep.*; with *p.*, *ib.* vi.; no *p.* of ourselves, *ib.* ii. *Lent*; Lord of all *p.*, *ib.* vii. *Tr.*; thy almighty *p.*, *ib.* xi.; have *p.* and strength, *Bap.* I. *and* III. *a. Q.*; left *p.* to his Church, *VS. abs.*; acknowledging thy *p.*, *Sea* i. *P. a. col.*; *p.* and might, *ib. l. col.*; but of *p.*, *Ord.* III. *b. l. col.*; no *p.* to do good works, *Art.* x.

Powerful -ly. Most *p.* and glorious, *Sea* i. *and* iii. *P. a. col.*; *p.* and wonderfully, see how *p.*, *ib.* ii. *th. col.*

Practice. Laudable *p.* of the Church, *Pr.* I. 3

Praise -s. His most worthy *p.*, *M. and EP. ex.*; shew forth thy *p.*, *p.* ye the Lord, *ib. suff.*; *p.* thee, *MP. Te D.*; *p.* him, *ib.* 3 *Cant.*; offer up their *p.*, return *p.*, shew forth thy *p.*, *OP.* i.; we *p.*, *OT.* iii., *HC. dox.*; we yield thee *p.*, *OT.* v.; *p.* and thanksgiving, *ib.* vi.; *p.* of thy Name, *HC.* iii. *col. a. bl., Ac.* iii. *col. a. G.*; *p.* of his holy Name, *Mat.* i. *ex.*; to thy *p.* and honour, *ib.* ii. *P. a. suff.*; we may *p.* thee, *Sea P. b. LP.*; give all *p.*, *ib.* i. *th. col.*; therefore *p.* the Lord, *ib.* i *H.* 13, *Ac. H.* 4; God's *p.* may, *ib.* II. ii. *H.* 6; the eternal *p.*, *ib. P. a. H.*; *p.* and glory, *ib.* III *suff.*; shewing forth thy *p.*, *Ac. P. b. Ep.*; *Ord.* II. *and* III. i. *H.* 5

Praised -ing. Evermore *p.* thee, *HC. a. pr.*; greatly to be *p.*, *Sea* i. *H.* 2; *p.* be the Lord, *ib* 14 *and* ii. 4; *OT.* vii.

Pray -ed. *P.* with him, *Pr.* II. 9; let us *p.*, *M. and EP., &c.*; have been *p.* for, *OT.* i.; we *p.* thee, *Col.* iv. *Ad.*, xvii. *Tr., VS.* iii. *P. a. bl.*; than we to *p.*, *Col.* xii. *Tr.*; ye have *p.*, *Bap.* I. ii. *ex. a. G.*; *p.* earnestly, continually *p.* to God, *Ord.* II. *ex.*; we *p.*, *ib.* ii. *H.* 11; *p.* we, *ib.* 16; the Bishop shall *p.*, *ib. R. a. H.*

Prayer -s. Common *P.*, *T., Pr.* I. 2, *ib.* II. 1, *Sea f. R., Ac. war., Art.* xxxv.; some *P.* and Thanksgivings, *Pr.* I. 4; Order for *P.*, *ib.* II. 4; Morning and Evening *P.*, *ib.* 7, 8, *ib.* IV. *and* V., *R. b. MP., HC. f R.*; Evening *P.*, *Pr.* V., *EP. R., Bap.* I. *f. R., Cat. l. R.*; Morning *P.*, *MP. R., Ath. Cr., L. R., East. R., Bap.* I. *f. R., Com. f. R., Ac. R. a. suff.*; the Lord's *P.*, *M. and EP., HC., Bap. R. and l. ex., Cat.* xii *Q., l. R., Con. pr.*; these five *p.* following, *MP. R. a. col.*; open to the *p.*, *Col.* x. *Tr.*; the *p.* of thy people, *Col.* i. *Ep., Sept.*; Morning or Evening *P.*, *HC. R. a. bl., Bap.* III. *f. R.*; our *p.* and supplications, *HC.* vi. *col. a. bl.*; *p.* which the Lord himself taught us, *Bap.* II. *ex. a. G.*; prepare themselves with *p.*, *ib.* III. *f. R.*; by diligent *p.*, *Cat.* xii. *Q.*; hear our *p.*, *Mat. and Ch. suff.*; *p.* to be used at sea, *Sea T.*; general *p.*, special *P.*, *ib. P. b. LP. R.*; Common *P.*-Book, *ib. bur. R.*; by publick *P.*, *Ord. Pr.*; Morning *P.* is ended, *Ord. f. R.*; *P.* of the congregation, *Ord.* I. *R. b. L.*, II *R. b. col.*; diligent in *p.*, *ib.* v. *Q.*; first fall to *p.*, *ib.* III. *b. suff.*; call upon God by *p.*, *ib.* iii. *Q.*; Morning *P.* shall begin, *Ac. f. R.*; *P.* for the Queen, *ib. R. a. suff*; four forms of *p.*, *ib.* i. *war.*; publick *p.* in the Church, *Art.* xxiv; by virtue of *p.*, *ib* xxvii.; of *P.*, place and time of *P.*, *ib.* xxxv.

Praying. Fasting and *p.*, *Com. l. P.*

Preach -ed. To *p.* thy holy Word, *Col. S. Pet.*; to *p.* thy Word, both to *p.*, *ib. S. Bart.*; *p.* the Gospel, *HC.* v *pr., Bap.* III. *ex. a. G.*; to *p.*, *Ord.* I. v. *Q.*; *p.* the same, *ib a. Q.*; *p.* the Word of God, *ib.* II. *b. l. col.*; diligently *p.* thy Word, *ib.* III. *col.*; print or *p.*, *Art. dec* vi.; *p.* or print, *ib.* vii.; Word of God is *p.*, *Art.* xix.

Preaching. By their *p.*, *L.* 19; through the *p.*, *Col. S. Paul*; *ib. S. Jo. B.*; upon his first *p.*, *Bap.* III. *ex. a. G.*; *p.* thy Word, *Ord.* III. *l. col.*; office of publick *p.*, *Art.* xxiii.

Precious. Most *p.* Body and Blood, *HC. P. b. dox.*; *p.* in thy sight, *VS* iii *P. a. bl.*

Predestination. *Art.* xvii.

Preface. This *p.* following, *Com. f. R.*; *Ord. Pr.*; Proper in *HC.*

Prejudice. *Ac.* i. *col. a. G.*

Premonish. Ord. II. *ex.*

Prepare -d. Hast *p.* for them, *Col.* vi. *Tr., All S.*; to *p.* the way, *Col. S. Jo. B.*; *p.* for us, *HC. P. b dox.*; are duly *p.*, *Ord.* III. *f. R.*; *Col.* iii. *Ad.*

Prerogative. That only *p.*, *Art.* xxxvii.

Prescribe -d. Nor *p.* any thing, *Pr.* III. 5; but what is *p.*, *HC. R. b. off.*; the due and *p.* order, *Bap.* II. *b. G.*; the form before *p.*, *CS. l. R.*

Presence. In the *p.* of

God, *Com. Q.*; the sick man's *p.*, *Vis. h. P.*; *LP.*; *p.* of you all, *Com. I.* 8.

Present -ation. At this; *O.* and *M.* 8; the *p.* of Christ, *Ord. H.* 1; *p.* if any be *p.*, *HC. R. a. conc.*; with them that are *p.*, *Bap. II. f. R.*; who was *p.*, *ib.*

Present -ed. What is here *p.*, *Pr. I.* 5; shall humbly *p.*, *HC. R. a. aff.*; *p.* unto thee, *ib.* 1; *p.* it self, ready to *p.* them, *Bap. III. f. R.*; humbly *p.* our selves, *Ord. H. b. conc.*; *p.* unto you, *ag.*; unto us, and to *p.* it, *H. b. conc.*; *p.* by the Bishops, *III. R. a. fa.*; were unto you, *ib.*; *p.* in the Virgin Mary.

Preserver -ation. *P.* of all mankind, *I. OP.*; creation *p.*, *Ord. H.*; for such thy *p.*, *I. OF.*; *P.* of all things, *Art. I.*

Preserve -ed. *P.* overmore, *Col. v. Lent*; *p.* it evermore, *ib. xvi. Tr.*; *p.* thy body and soul, *III. a. conc.*; we may be *p.*, *ib. ii. conc. a. bl.*; *Com. Pr. p.*; and keep you, *Mat. H. v.*; hath *p.* you, *Ch. b. Pr.*; made and *p.*, *Sol. Matr.*; that *p.* her, *b. H. b. I.* 16, 20, 48.

Presume. Them that will *p.* to be wiser than *p.* unto, and help *p.* unto, *Bap. p.* to conclude, *Ord. Pr. p.*; it may not *p.*

Prevail. Against us may *p.*, *Ord. II. ll. R.* 8

Prevent -ing. May always *p.*, *Ves. Pr.*; *p.* us, *O.* Lord, *Pr. Tr.*; and *p.* us, *Ord. I. col.*; by Christ *p.* us, *Art.* 2; *God. Amen.*

Prey. A *p.* unto them, *OT. v.*, *Sen. H. 4.*

Price. With no less *p.*, *Ord. III.* 2.

Pricked. *P.* at the heart, *Bap. III. a. conc.*

Pride. From *p.*, *L. 7.*; abate their *p.*, *OP. v.*

Priest -s. All *P.* and Deacons, *II. b.* to the *P.* alone, *Ord. H.*; the *P.* of the Lord, *MP.* answer, *Sc.* Bishops and *P.*, *Bap. II. b. R.*; *P.* and deacons, *Ord. I.*; and *P.*, the *P.* coming to the, *Visit. Bap. I. f. R.*; unto the *P.*, *Mat. R. a. fa.*; unto the *P.* of the Most High, *Ord. H. b. conc.*; the *P.* also shall read, *Ord. H. b. conc.*; admitted a *P.*, *ord. Pr.*; absence of the *P.*, *Ord. H.*; coming of the *P.*, *ib.*; the *P.* shall read, *ib. R. b. ff.*; the *P.* present in, *H. R. b. conc.*; the said work of a *P.*, *ib.*; then the *P.* also, *ib.*; the office of the *P.*, *ib.*; the *P.* or deacon, *ib.*; the *P.* may use, *ib.*; the *P.* standing, *ib.*; and *P.*, *ib.*; the *P.* and deacon, *ib.*; to others, to *P.*

Primitive. In the *p.* [illegible] custom of the *p.*

Princes -ly. Common [illegible] *P.* [illegible] and [illegible] *P.* [illegible] *P.* [illegible] *P.*

Publickly. *P.* administered in the Church, *CS. f. R.*

Published. *P.* in the Church, *HC. R. b. off.*; *p.* in the year MDCIV., *Bap. I. l. R.*; forthwith printed and *p.*, *Ac. war.*; to be *p.* therewith, *Art. dec.* ii.

Pulpit. *Com. f. R.*

Punish -ed. For our sins *p.*, *OP.* iv.; to *p.* sinners, *OP.* v.; who are justly *p.*, *Col. Sept.*; deserve to be *p.*, *ib.* iv. *Lent*; *p.* in this world, *Com.* i. *ex.*; correct and *p.*, *Ord.* III. vi. *Q.*

Punishing. To [redacted] from *p.*, *OP.* vi.

Punishment -s. By thy *p.*, *OP.* vii.; all the *p.*, *l. OT.*; *p.* of wickedness, *HC. P. a. off.*; how sore *p.*, *ib.* ii. *ex.*; deserve *p.*, *Com. l. P.*

Purchased. *P.* to thyself, *OP.* vii.; which he hath *p.*, *Ord.* III. *b. Q.*

Pure -ness. With a *p.* heart, *M. and EP. ex.*; may be *p.*, *ib. abs.*; *p.* of living, *L.* ii. *P.*, *Col.* i. *East.*; as he is *p.*, *ib.* vi. *Ep.*; with *p.* hearts, *ib.* xviii. *Tr.*; presented *p.*, *VS.* iii. *P. a. bl.*

Purgatory. *Art.* xxii.

Purge -d. *P.* and done away, *VS.* iii. *P. a. bl.*; *p.* his floor, *Com.* ii. *ex.*

Purify. We may *p.* ourselves, *Col.* vi. *Ep.*

Purity. In *p.*, *Ord.* III. *l. col.*

Purple. They be like *p.*, *Com.* ii. *ex.*

Purpose -ly. Be in full *p.*, *HC. f. R.*; whom we *p.*, *Ord.* II. *b. col.*; *p.* of God, according to God's *p.*, *Art.* xvii.; willingly and *p.*, *ib.* xxxiv.

Pursue. We may *p.*, *Ord.* II. ii. *H.* 2

Put. *P.* away, *Pr.* III. 3, 4, 5; by Baptism *p.* on Christ, *Bap.* III. *l. ex.*

Qualities. To have such *q.*, *Ord. Pr.*

Quarrel. *Q.* against the Liturgy, *Pr.* I. 4

Quench. *Q.* the smoking flax, *VS. l. P.*

Question -s. The Priest's *Q.*, *Bap.* II. *l. R.*; *Q.* to be raised, *Art. dec.* i.; *Bap.* III. *Q.*, *Cat.*, *Con. pr.*

Quick -en. The *q.* and the dead, *Creeds*, *Col.* i. *Ad.*, *Art.* xxxi.; doth not only *q.*, *Art.* xxv.

Quiet. A *q.* and peaceable life, *OT.* vi.; with a *q.* mind, *Col.* xxi. *Tr.*; a *q.* conscience, *q.* his own conscience, *HC.* i. *ex.*; all things *q.*, *Sea* i. *P. a. col.*

Quieting -ly. Order for the *q.*, *Pr* II. 6; *q.* of his conscience, *HC.* i. *ex.*; *q.* governed, *HC. P. a. off.*

Quietness. All godly *q.*, *Col.* v. *Tr.*, *Ac.* ii. *col. a. G.*; in all *q.*, *Mat.* iii. *P. a. suff.*; *EP.* ii. *col.*, *Ord.* II. vii. *Q.*, III. vi. *Q.*

Quires. *Q.* and places where they sing, *M. and EP. R. a. col.*

Race. In running the *r.*, *Col.* iv. *Ad.*

Rage. The merciless *r.*, *Sea* i. *H.* 2

Raging. *R.* of the sea, *Sea f. P.*, *P. b. LP.*; the *r.* winds, *ib.* ii. *P. a. col.*

Rain. *OP.* i., ii., iii.; *OT.* ii., iii.

Raise. *R.* up, *L.* 27, *Col.* iv. *Ad.*; yet *r.* him up, *VS.* ii. *P. a. bl.*

Ratification. *Art. rat.*

Ratify -ing. *R.* and confirm, *Con. pr.*, *Art. dec.* ii.; *r.* and confirming, *Con. Q.*

Read. Ordered to be *r.*, *Pr.* I. 4; what should be *r.* than to *r.* it, *ib.* II. 2; ordained to be *r.*, *ib.* 4; *r.* and sung, *ib.* 7; *r.* with a loud voice, *M. and EP. R.*; appointed to be *r.*, *MP. Cr. R.*; to be *r.*, Litany is *r.*, *MP. R. a. col.*; *r.* the Epistle, *r.* the Gospel, *HC. R. b. Cr.*; excommunications *r.*, *HC. R. b. off.*; *r.* this exhortation, *HC.* i. *ex. R.*; diligently *r.* the same, *Ord.* I. iv. *Q.*; *r.* the Gospel, *ib. a. Q.*; cause it to be *r.*, *ib.* III. *oath R.*; shall publickly *r.*, *Art. dec.* vii.; is not *r.* therein, the Church doth *r.*, *Art.* vi.; to be *r.* in Churches, *ib.* xxxv.; *Pr.* IV. *and* V., *Col.* ii. *Ad.*

Reader -s. *R.* and hearers, *Pr.* II. 4; any publick *r.*, *Art. dec.* vii.

Readiness. With the more *r.*, *HC. cons. R.*; *r.* to die, *CS. f. R.*

Reading. By often *r.*, *Pr.* II. 1; these sentences are in *r.*, *HC. R. a. off.*; diligently *r.* the holy Scripture, *Ord. Pr.*; by daily *r.*, *ib.* II. *ex.*; give heed unto *r.*, *ib.* III. *b. l. col.*

Reading-pew. In the *r.*, *Com. f. R.*

Ready. Make *r.* thy way, *Col.* iii. *Ad.*; more *r.* to hear, *ib.* xii. *Tr.*; *r.* both in body and soul, *ib.* xx.; be *r.*, *ib.* xxiii., *HC.* ii. *ex.*; *r.* to follow, *Col. S. Jas.*; ye are not *r.*, *HC.* ii. *ex.*; *r.* to fall, *r.* to receive us, *Com.* ii. *ex.*; hearts always *r.*, *Sea* ii. *th. col.*; have a *r.* will, *Ord.* I. *col. a. G.*; will you be *r.*, *ib.* II. iv. *Q.*; are you *r.*, I am *r.*, *ib.* III. iv.; evermore be *r.*, *ib. P. a. H.*

Realm. Churches within this *R.*, the whole *R.*, *Pr.* II. 5; this Church and *R.*, *Ord.* II. iii. *Q.*; order of this *R.*, *ib.* III. i. *Q.*; clergymen within our *R.*, *Art. dec.* v.; in this *R.* of England, all estates of this *R.*, *Art.* xxxvii.

Reason -s. *R.* of the change, *Pr.* I. 4; *r.* for the retaining of it, *Bap.* I. *l. R.*

Reasonable. To be a *r.*, *HC. P. a.* ii. *LP.*; a great and *r.* cause, *Bap.* II. *f. R.*; for *r.* causes, *Ord.* I. *l. R.*

Rebellion. Their obstinate *r.*, *OP.* vi.; against *r.*, *Art.* xxxv.; *L.* 10

Rebuke -d. Boldly *r.* vice, *Col. S. Jo. R.*; *r.* with all patience, *Ord.* III. *l. col.*; ought to be *r.* openly, *Art.* xxxiv.

Receive -d. *R.* the same, *Col. S. Bart.*; *r.* these our prayers, *HC. P. a. off.*; *r.* the Communion, *HC.* ii. *ex.*; of all men to be *r.*, *ib. a. abs.*; *r.* our prayer, *ib. dox.*; *r.* into Christ's holy Church, *Bap.* I. *and* III. i. *ex.*; vouchsafe to *r.* him, *Bap.* I. ii. *ex. a. G.*; we *r.* this child, *Bap.* I. *and* II. *a. bap.*; but shall *r.* him, *ib.* II. *R. b. G.*; *r.* into the number, *ib. b. G.*; we *r.* this person, *ib.* III. *a. bap.*; first *r.* the Communion, *CS. l. R.*; *r.* this day, *Ord.* II. *b. col.*; *r.* the Holy Ghost, *ib.* II. *and* III. *b. l. col.*, *Art.* xvi.; *r.* what they shall deliver, *Ord.* II. *l. col.*; are commonly *r.*, we do *r.*, *Art.* vi.; *HC.* iii. *ex.*, *Bap.* I. *and* III. ii. *R.*

Receiving. Conveniently placed for the *r.*, *HC.* iii. *ex. R.*; often *r.* of the holy Communion, *CS. f. R.*; *r.* of the Sacraments, *Art.* xxvi.

Recompensed. Hath *r.* the parties, *HC. f. R.*

Reconcile -d. Know them to be *r.*, *HC. f. R.*; *r.* yourselves unto them, *ib.* i. *ex.*; *r.* his Father to us, *Art.* ii.; he be openly *r.*, *ib.* xxxiii.

Reconciliation. Glad tidings of *r.*, *Ord.* III. *P. a. H.*

Recovery. Small hope of *r.*, *VS.* ii. *P. a. bl.*

Red. *R.* as scarlet, *Com.* ii. *ex.*

Redeemed. Whom thou hast *r.*, *MP. Te D.*, *L.* 5, *VS. b. LP.*, *Com.* ii. *P. a. suff.*; hast *r.* our souls, *OT.* vii.; hath *r.* me, *Cat.* vi. *Q.*; the *r.* of the Lord, *Sea* i. *H.* 2

Redeemer. To be our *R.*, *Ord.* II. *and* III. *P. a. H.*

Redemption. The *r.* of the world, *OT.* i., *HC.* iii. *ex.*; for our *r.*, *HC. cons.*; for his *r.*, *CS. l. R.*; *r.* by his death, *Ord.* III. *P. a. H.*; sacrament of our *r.*, *Art.* xxviii.; that perfect *r.*, *ib.* xxxi.

Redressed. The same shall be *r.*, *Pr.* II. 3

Referred. Ought to be *r.*, *Pr.* III. 1

Reformation. [redacted] the *R.*, *Pr.* I. 1

Refresh. To *r.* it, *OT.* ii.; I will *r.* you, *HC. a. abs.*

Refuge. O God our *r.*, *Col.* xxiii. *Tr.*

Refuse -d. *R.* to come, *HC.* ii. *ex.*; *r.* to hearken, *Sea* i. *P. a. col.*

Regardest. So *r.* him, *Ac. H.* 2

Regenerate -d. We being *r.*, *Col. Chr.*; except he be *r.*, *Bap.* I. *and* III. i. *ex.*; this child is *r.*, *ib.* I. *ex. a. bap.*; to *r.* this infant, *ib.* I. *and* II. *P. a. bap.*; is by Baptism *r.*, *ib.* II. *ex. a. Q.*; these persons are *r.*, *ib.* III. *ex. a. bap.*; to *r.* these, *Com.* i. *P.*; them that are *r.*, *Art.* ix.

Regeneration. By spiritual *r.*, *Bap.* I. *and* III. ii. *P.*; a sign of *r.*, *Art.* xxvii.

Rehearse -d. *R.* distinctly, *HC. R.* x. *conc.*; before *r.*, *Art. rat.*

Reign -s. In the *r.* of several Princes, *Pr.* I. 1; *r.* of King Edward the Sixth, *R. b. MP.*; began her happy *r.*, *Ac. T.*; year of our *r.*, *ib. war.*

Reign -eth. *R.* with thee and the Holy Ghost, *Collects, &c.*; liveth and *r.*, *Col.* vi. *Ep.*, *HC.* i. *col. Queen, Bap. P., Com. col.*, *Ord.* I. *and* II. *col.*, *ib.* II. *P. a. H.*, III. *P. a. suff.*, *P. a. H.*, *l. col.*, *Ac.* ii. *P. a. suff.*; *r.* with him in glory, *HC.* iv. *pr.*; there to

r. with thee, *Bap.* I. *and* III. I. *fr.*

Rejected. Cleanse *r.*, *Pr.* III. 1

Rejoice. Evermore to *r.* *Col. Whit.*; may *r.*, *Vis.* I. *Fr.* for which we *r.*, See II. *H.* 10

Related. Whosoever are *r.*, *K.*

Release. *R.* him of his sins, *Bap.* I. II. *ex. a. G.*; *r.* you of your sins, *ib.* III.

Relief. A seasonable *r.*, *r.* of those, *OP.* IV. 1; *r.* of our necessities, *HC.* VI. *col. a. bl.*

Relieve -d. Comfort and *r.* them, *OP.*; in thy mercy had *r.* us, *OT.* III.; mercifully be *r.*, *Col. Whit.*; *r.* this thy servant, *Vis.* I. *ex. suff.*; they may be *r.*, *Ord.* I. *V. Q.*

Religion. True *r.*, *Pr.* II. 1, *Col. v. Eq.*, vii. *Tr.*, *HC.* I. *a. suff. Art.* VI. 1. *r.* to serve God, *Pr.* III. 4; Christ's *r.*, *Ath. Cr.* 5; the Catholick *r.*, *Ath. Cr.* 30; *r.* and purity, *OP.* 2. the fellowship of Christian *r.*, *Pr.* III. *Exhort.*; the Christian *r.*, *Bap.* III. *J. R.*; service of thy true *r.*, *Ac. P. b. Fr.*; Articles of *R.*, *Art. Tr.*; Christian *r.* doth not prohibit, *Art.* XXXVII.

Religious -ly. Most and true *r.*, *OP.* I. 1; *r.* and decently, *HC.* I. *ex.*; one son *r.* send, *Ord. Ass.* I.; they walk *r.*, *Art.* XVI.

Reliques. As of *R.*, *Art.* XXII.

Remain. Chancels shall *r.*, *R. b. MP.*; *r.* with you always, *HC. Ord.* and *Ac.* II.; *r.* with you forever and all, *ib.* in the same place, *Ord.* II. *R. b. Ad.*; death *r.* for us

Remedy -ied. Intended to be for, *Pr.* I. there is no *r.*, *ib.* II. 4; *r.* against sin, *Mat.* I. *ex.*

Remember -ing. *R.* not lawful, *L. S. b. MP.*; should always *r.*, *HC.* II. *ex.*; we must *r.* Baptism *r.*; always shall and till I may, always II. III. *ex.*; *r.* the benefits, *Ord.* II.

Rememberest. *R.* them, *Ps.* CVI. 4. *a.*

Remembrance. Received in *r.*, *HC.* I. *ex.*; continual *r.* of his death, *ib.* III.; the *r.* of them, *Ch.* and Sea *suffr.*; to the *r.* of, *Ord.* II. *ex.*; for the continual *r.*, *Ord.* III. *V. Q.*; be just in *r.*, *Ps. R. a.*; you have in *r.*, *Ord.* II. *ex.*; to the last in *r.*, *Ar. R.* 3

Remiss. Slow to *r.*, *Ord.* III. I. *fr.*

Remission. *R.* of sins, *M. and Ad.* I. *ex.*; *HC.* I. *ex.*; *Bap.* III. *ex. a. G.*; *Bap.* and *Ch. suffr.*; the *r.* of sins, *Ch. suffr.*; almost and *r.*, *Ord.* II. *ex.*; may receive *r.*, *Bap.* I. and III. *ex. a. G.*; to obtain *r.*, *Bap.* III. *ex. a. G.*; of sins, *Bap.* III. *ex. a. G.*

Remnant. *R.* of the fruits, *Ps.* LXXVI. 8

Render -ing. More per fect *r.*, *Pr.* I. 4; *r.* only *r.* unto God, *Com.* II. *ex.*

Renew -ed. *R.* by the Holy Ghost, *Pr.* I. 2; *r.* in him, *Bap.* I. *and* III.

Renounce. *R.* the devil, *Bap.* I. *and* III. II. *ex. a. G.*, *Bap.* I. G. I. r. them all, *ib.*

Repairing. *R.* and Keeping clean, *Art.* XXXV.

Repeated -ing. *R.* it with him, *MP. R. b. LP.*; Collect is to be *r.*, *Col. b. Ad.*

Repelling. Every Minister *r.*, *HC.* I.

Repent -ed. Truly *r.*, *M. and Ev. abs.*, *OP.* v., *Col. S. Jo. R.*, I. *a. abs.*, *col. a. abs.*, *CS. Jo. R.* I. truly *r.*, *HC.* I. *R.*; *r.* you of your sins, *ib.* I. *ex.* and *b. conf.*; do not *r.*, *HC.* II. *ex.*; soon truly, *ib.* III.; the earnestly *r.*, *Ord. Ass.* I. *ex.*; of them truly, *Col.* XXV. *Q.*; truly *r.* you, *I. N. L. ex.*; *r.* him truly, *ib. M. a.* III.; truly *r.* us, *Com.* II. *Pr. a. suff.* such as truly *r.*, *Art.* XVI.; *Bap.* III. *ex. a. G.*

Repentance. True *r.*, *M. and Ad.* I. *abs.*, *L. S.* 4, *OP.* II.; with hearty *r.*, *HC.* and See *abs.*; unfeigned *r.*, *VS.* II. *P. a. bl.*; assured and true *r.*, *Com.* II. *Pr.*; continually to *r.*, with faithful *r. ib.* II.; the grant of *r.*, *Art.* XIII.; of *r.* and *r.*, *Col. vis. Q.*

Repenting. Truly *r.*, *Bap.* III. *ex. a. G.*

Repetitions. Vain *r.*, *Pr.* II.

Replenish. Be *r.* her, *M. and Ev.* I. *P. a. col.*; so *r.* them, *OP.* VIII.; *r.* them so, *Ord. Ass.* I. *Col.*; *r.* him so, *ib.* III. *P. a. suff.*

Replied. *R.* and said, *Bap.* III. *ex. a. G.*

Represent -eth. Doth *r.* unto us, *Bap.* I. *and* II. I. *ex.*; Baptism *r.* unto us, *ib.* III.

Reproved. May never be *r.*, *Col. Thes.*

Repugnant. *R.* to another, *Art.* XI.; *ib.* XIII., XXIV., XXV.

Reputation. *R.* and interest *Pr.* I. 2

Requests. Grant their *r.*, *M. and Ev. suffr.* I. 2

Required. *R.* by God, *HC.* I. *ex.*; what is *r.*, *Art.* XII. and XIV.; is not to be *r.*, *Art.* VI.

Requisite. In any degree *r.*, *Pr.* I.; things which are *r.*, *M. and Ev.* II. *P. a.*; *HC.* I. *ex.* and *abs.*; *Ord. Pr.*; thought *r.* or necessary, *Art.* VI.; of necessity are *r.*, *Art.* XXII.

Rescuing. Now *r.* us, *Sea.* II. *col.*

Reserved -d. To them still *Pr.* III. 1, ceremonies *r.*, *ib.* C.; sent by Christ's ordinance *r.*, *Art.* and *Ord. Pr.*

Residue. *R.* of the holy Church, *Bap.* I. *and* II. *P. b. I. r.*; of thy saints, *ib.* II. *P. a. bap.*

Resist. Is able to *r.* all, *Art.* XVII.

Resound. *R.* in every place, *Art.* II. *ii. H. E.*

Respect. Without *r.* of persons, *VS.* II. *ex.*; such *r.* unto him, *Bap.* I.

Respectively. *Art.* XXXVII.

Responds. *Pr.* II. 2 *and* 3

Rest -ed. In God's love, *M. and Ev.* II. *abs.*; passed time in *r.*, *EP.* II. *col.*; *r.* the seventh day, *Cat.* VIII. *Q.* 4; enjoy perpetual *r.*, *Ps.* I. *P. a. bl.*; may *r.* in him, *Bur. col.*; all we the *r.*, *Art.* XXXVII.

Restitution. Hinder the *r.*, *Pr.* I. 2; ready to make *r.*, *HC.* I. *ex.*

Restoration. His Majesty's happy *R.*, *Pr.* I. 2

Restore. *R.* them them, *M. and Ad. conf.*

Restrain. *R.* with the civil sword, *Art.* XXXVII.

Resurrection. *R.* of the body, *Ap. Cr.*, *Sea Serv.*; by the glorious *r.*, *Pr.* II. 13; partakers of his *r.*, *Col. S. b. Bast*; our joyful *r.*, *ib. Bast. b.*; thy Son's *r.*, *S. S. Thes.*; the glory of his *r.*, *ib. Ann. V. Mary*; *r.* of the dead, *HC. Cr., Bap.* I. *and* III. II. *ex.*; glorious *r.*, *ib.* III. *and Pr.*; partaker of his *r.*, *ib.* I. *and* II. I. *ex.*; may be assured his *r.*, *ib.* II. *P. a. bap.*; *r.* to eternal life, *Bur. a. and Pr.*; *r.* of the life, the general *r.*, *ib. ed.*; *r.* of Christ, *Art.* IV. XXXIX.

Restored. Some, *r.* and kept, *Pr.* III. 3; *r.* for a discipline, *ib.* 5; shall be *r.*, *R. b. MP.*; they are *r.*, *Ord.* II. I. *col. a.*; in the Church, *Art.* XXVII.

Return. That they may *r.*, *Col. Ld. East.*; *r.* to God, *HC.* II. *col.*; *r.* unto our Lord, *r.* unto him, *Com.* II. *ex.*

Reverence. The procuring of *r.*, *Pr.* I. 4; due *r.*, *HC.* II. *a. suff.*; all due *r.*, *Ord.* III. *suffr.*

Reverend. In such *r.* estimat, named *Pr.*, *R.* Father in God, II. *b. Ord.*; most *R.* Father in God, *ib.* III. *a.*; *r.* estimation of God's Word, *Art.* XXXV.

Reverently. *R.* bring it, *HC. R a. ff.*; *r.* place upon it, *ib. b.*; *L. S.* 7; eat and drink, *ib. b.*; lowly and *r.*, *Col. Q.*; may *r.* minister, *CS. J. R.*; *r.* used and esteemed, *Ord. Pr.*; *Mat.* I. *ex.*

Review. In which *r.*, *Pr.* I. 3

Revised. The said Book which is *r.*, *Pr.* I. 2

Revoked. Be *r.*, *Ac.* II. *war.*

Reward -ed. Neither *r.* nor *suff.* be finally *r.*, *Ord. Ass.* I.; that taketh *r.*, *Com. visit. suff.*

Richer. For *r.* for poorer, *Mar.* I. *Q.*

Riches. Love of *r.*, *Col. S. Matt.*; the *r.* of his grace, *Mat.* I. *Pr.*; the *r.* and goods, *Art.* XXXVIII.

Right. *R.* to God, *HC. suff.*; he has no title or *r.* to God, *Mar. H. b.*; *r.* have hard for *r.* hand of God, *r.* hand, under standing of himself, *VS.* I. *P.* as touching the *r.*, *Art.* XXXVIII., *HC.* I.

Righteous -ly. Souls of the *r.* in rest, *S.* That they may live *r.* and soberly, *Ord.* III. *suffr.*; Judge *r.*, *Ord.*

Righteousness. Ministers with *r.*, *M. and Ad.* I. *suff.*; the *r.* thereof, *Ord.*

life, *l. OP.*; in holiness and *r.*, *OT.* i.; in *r.*, *Col.* i. *Lent*; the way of *r.*, *ib.* iii. *Easter.*; trusting in our own *r.*, *HC. P. a. pr.*; living unto *r.*, *Bap.* I. *and* II. *P. b. l. ex.*; the life of *r.*, *Bur. col.*; clothed with *r.*, *Ord.* II. *l. col.*; *L.* 15

Rightful -ly. As be *r.*, *Col.* ix. *Tr.*; *r.* do receive, *Art.* xxvi.; receive Baptism *r.*, *ib.* xxviii.; such as *r.*, *ib.* xxviii.; all such to be *r.*, *ib.* xxxvi.

Ring. Whereof this *r.*, *Mat. ib. P. b. Ps.*; receiving of a *r.*, *ib. b. Ps.*; *Mat. a. Q.*

Ripeness. *R.* and perfectness, *Ord.* II. *ex.*

Riper. Are of *r.* years, *Pr.* I. 4, *Bap.* III. *T. and f. R.*

Rise. All men shall *r.* again, *Ath. Cr.* 40; to *r.* again, *Col.* i. *East.*; *r.* again the third day, *Bap. and VS. Cr.*; *r.* again unto righteousness, *Bap. l. ex.*; *r.* again from death, *VS.* ii. *ex.*; truly *r.* again from death, *Art.* iv.

Rites. *R.* and Ceremonies, *T.*, *Pr.* I. 1; *R.* or Ceremonies, *Art.* xx.; *r.* of the Church, *ib.* xxxiv.; the *R.* of that book, the same *R.*, *ib.* xxxvi.

River. In the *r.* Jordan, *Bap.* I. *and.* III. i. *P.*

Roared -ing. The *r.* sea, *Sea* ii. *P. a. col.*; the sea *r.*, *ib.* i. *H.* 8

Rochet. Vested with his *r.*, *Ord.* III. *R. a. G.*

Rogation-days. For the *R.*, *Art.* xxxv.; *Pr.* VIII.

Rose. *R.* again, *Creeds*, *Col. East. E.*, *Bap. l. ex.*; *r.* up against us, *Sea* ii. *H.* 1, 8

Rubricks. *Pr.* I. 4

Rule -st. To *r.* and govern, *L.* 14; to *r.* her heart, *ib.* 16; *r.* our hearts, *Col.* xix. *Tr.*; so *r.* the heart, *HC.* i. *col. Queen*; are in thy *r.*, *ib.* ii.; *r.* and commandest, *Sea* iii. *P. a. col.*; *r.* all things, *ib. P. b. LP.*; *r.* and doctrine of Christ, *Ord.* II. *ex.*; *r.* over all the kingdoms, *Ac. col. a. suff.*

Ruler. *R.* of princes, *M. and EP.* i. *P. a. col.*; being our *r.*, *Col.* iv. *Tr.*

Rules. *R.* called the Pie, *Pr.* II. 2; the *R.* of this book, *HC. R. b. off.*; *Pr.* II. 4

Run -ning. Neither *r.* into, *MP.* iii. *col.*; *r.* the way, *Col.* xi. *Tr.*

Sabaoth. Lord God of *S.*, *MP. Te D.*

Sabbath. *Cat.* viii. *Q.* 4

Sacrament -s. Thy holy *S.*, *HC. P. a. off.*; receiving of this holy *S.*, *Bap.* III. *f. R.*; how many *S.*, *Cat.* xiv. *Q.*, doctrine and *s.*, *Ord.* II. iii. *Q.*; of his holy *S.*, minister the holy *S.*, *ib. b. l. col.*; the *S.* be duly ministered, *Art.* xiv.; ministering the *S.*, *ib.* xxiii.; to minister the *S.*, *ib.* xxiv.; two *S.* ordained, five commonly called *S.*, like nature of *S.*, *Art.* xxv.; parts of the Lord's *S.*, *ib.* xxx.; Prayers and *S. ib.* xxxv.; or of the *S.*, *ib.* xxxvii.; *T.*, *HC. ex*, *Cat.* xv., xvi., xix, xxi *Q.*, *CS.*, *Art* xxv, xxvi., xxviii., xxix, xxxv.

Sacramental. The *S.* Bread and Wine, *HC. i. R.*

Sacrifice -s. *S* of praise, *OT.* vi., *l. OT.*, *Sea* i. *th. col.*; a living *s.*, *OT.* vii.; a *s.* for sin, *Col.* ii. *East.*; the *s.* of his death, *HC.* ii. *ex.*; sufficient *s.*, *ib. cons.*; *s.* of praise, lively *s.* unto thee, *ib. P. a.* ii. *LP.*; *s.* of the death of Christ, *Cat.* xxi. *Q.*; to be a *s.*, *Art.* ii.; by *s.* of himself, *ib.* xv.; the *s.* of masses, *ib.* xxxi.

Safe -ly. Hast *s.* brought us, *MP.* iii. *col.*; didst *s.* lead the children of Israel, *Bap.* I. *and* III. i. *P.*; all things are *s.*, *Com.* ii. *ex.*; we have been *s.*, *Sea* i. *P. a. col.*; being *s.* kept, *Ac.* iii. *P. a. suff.*

Safeguard. May be a *s.*, *Sea f. P.*

Safety. Continue in *s.*, *Col.* xvi. *Tr.*; being in *s.*, *Mat.* i. *P. a. suff.*; *Sea* i. *th. col.*; return in *s.*, *Sea f. P.*; *OP.* x., *VS. P. a. suff.*

Said. Prayer is *s.*, *Pr. V.*; daily to be *s.*, *T. b. MP.*; *s.* of the whole congregation, *M. and EP. conf.*; *s.* or sung, *M. and EP. R.*, *Ac. R. b. H.*; sung or *s.*, *MP. Cr. R.*, *Ath. Cr. R.*, *L. R.*; be *s.*, *OP. and Th.*, *HC. R. b. Cr.*, *R. P. a.* ii. *LP.*, *R. a. bl.*, *l. R.*

Saints. Numbered with thy *s.*, *MP. Te D.*; Communion of *S.*, *Ap. Cr.*; Invocation of *S.*, *Art.* xxii.

Sake. His *s.*, *l. OP.*; Jesus Christ's *s.*, *HC. and Sea conf., &c.*

Salvation. Grant us thy *s.*, *M. and EP. and Ac. suff.*; everlasting *s.*, *Ath. Cr.* 29, *Bap. P. a. G.*, *ib.* III. *P. a. bap.*, *Art.* xvii.; for our *s.*, *ib.* 38, *HC. Cr.*; *s.* of all men, *OP.* vii.; love your own *s.*, for your *s.*, *HC.* ii. *ex.*; this state of *s.*, *Cat.* iv. *Q.*; with thy *s.*, *VS.* i. *P. a. bl.*; the day of *s.*, *Com.* ii. *ex.*; of whom cometh *s.*, *Sea* i. *H.* 15; mighty *s.* for us, *ib.* ii. 5; the *s.* of man, *Ord.* II. *ex.*; eternal *s.*, *ib.* II. *and* III. ii. *Q.*; the *s.* of mankind, *ib.* II. *P. a. H.*; the means of our *s.*, *ib. l. col.*; but to *s.*, *ib.* III. *P. a. H.*; Scriptures for *s.*, necessary to *s.*, *Art.* vi.; faith of eternal *s.*, *ib.* xvii.; obtaining eternal *s.*, *ib.* xviii.; for necessity of *s.*, *ib.* xx.; *VS. a. Ps.*

Sanctified -th. Who *s.* me, *Cat* vi. *Q.*; *Col.* ii. *G. F.*

Sanctify. *S.* him with the Holy Ghost, *Bap.* I. *and* III. i. *P.*, *Bap.* I. ii. *ex. a. G.*; *s.* the lives, *Ord.* II. *ex.*; *HC.* ii. *col. a. bl.*, *Con. l. P.*, *Mat. l. P.*, *VS. P. b. ex.*

Satisfaction. Through the *s.* of thy Son, *Col.* iv. *Ad.*; *s.* for the sins, *ib. cons.*; *s.* for all the sins, none other *s.* for sin, *Art.* xxxi.; *HC.* i. *ex.*

Satisfy. *S.* either of these, good reason might *s.*, *Pr.* III. 3

Saturday. *Pr.* VIII.

Save. *S.* the Queen, *s.* thy people, *M. and EP. and Ac. suff.*; *s.* and deliver us, *OP.* v.; didst *s* the rest, *ib.* vi.; *s.* and defend, *HC. P. a. off.*, *Cat.* xiii. *Q.*; to *s.* sinners, *HC. a. abs.*; didst *s.* Noah, *Bap.* I. *and* III. i. *P.*; doth also now *s.* us, *ib.* III. *ex. a. G.*; *s.* thy servant, *Mat. and VS. suff.*; *s.* us, *VS. a. Ps.*, *Sea* i. *and* ii. *P. a. col.*, *P. b. LP*; *s.* Hezekiah, *VS* i. *P. a. bl.*; *s.* this woman, *Ch. suff.*; *s.* thy servants, *Com. suff.*; *s.* Lord, *Sea* i. *and* ii. *P. a. col.*; *s* by many, *ib.* iii.; *s.* thy disciples, *ib. P. b. LP.*; *s.* thyself and them, *Ord.* III. *b. l. col.*

Saved. Will be *s.*, *Ath. Cr.* 1, 28; he cannot be *s.*, *ib.* 41; they may be *s.*, *Col.* iii. *G. F.*; are undoubtedly *s.*, *Bap.* I. *l. R.*; baptized shall be *s.*, *ib.* III. *ex. a. G.*; and be *s.*, *Com.* ii. *P. a. suff.*; thou hast *s.*, *Sea* ii. *th. col.*; hast *s.* us, *ib.* i. *H.* 11; *s.* through Christ, *Ord.* II. *ex.*; every man shall be *s.*, men must be *s.*, *Art.* xviii.

Saving. Thy *s.* health, *l. OP.*; in *s.* us, *Sea* ii. *th. col.*

Say. *S.* Morning and Evening Prayer, *Pr.* II. 7; are to *s.* daily, *ib.* II. 8; shall *s.* the same, *ib.* 9; *s.* that which is written after, *M. and EP. R.* 1; *s.* the Lord's Prayer, *M. and EP.*, *L. R.*; shall *s.*, *M. and EP. &c.*; *s.* after him, *Mat. R. a. Q.*; shall *s.* or sing, *ib. b. Ps.*; the Priest shall *s.*, *Bur. R. a. lea., Ch. f. R.*; *s.* then shall the Priest *s.*, *Ch. b. and a. Ps.*; *s.* this Psalm, *Com. R. b. Ps.*; the people *s.*, *ib. l. P. R.*; *s.* Amen, *Sea* i. *H.* 18; now may we *s.*, *ib.* ii. 1; sing or *s.*, *Ord.* I. *R. b. L.*, II. *R. b. col.*; nothing to *s.* against you, *ib.* III. v. *Q.*

Saying. Diversity in *s.*, *Pr.* II. 5; *HC. b. conf.*

Scarcity. *S.* and dearth, *OP.* iii., iv.; death and *s.*, *OT.* iv.

Schism -s. *L.* 10, *Ac. P. b. Ep.*

School-authors. As the *S.* say, *Art.* xiii.

Scripture -s. Holy *S.*, *Pr.* I. 3, 4, *ib.* II. 1, 2, 3, 4, *ib.* V., *Col.* ii. *Ad.*, *HC. ex.*, *Mat. l. ex.*, *Ord.* III. *b. Q.*, *Art. doc.* vi., *Art.* vi., viii., xvii., xviii.; *S.* moveth us, *M. and EP. ex.*; the portion of *S.*, *HC. R. b. Cr.*; according to the *S.*, *HC. Cr.*; other places of *S.*, *Com.* i. *ex.*; sufficiently instructed in holy *S.*, *Ord. Pr.*; read holy *S.*, *ib.* I. v. *Q.*; taken out of the holy *S.*, reading and learning the *S.*, rule of the same *S.*, *ib.* II. *ex.*; the holy *S.* contain sufficiently, *ib.* II. *and* III. ii. *Q.*; out of the said *S.*, proved by the *S.*, *ib.* II.; reading of the holy *S.*, *ib.* v. *Q.*; the same holy *S.*, *ib.* III. ii. *and* iii. *Q.*; one place of *S.*, *Art.* xx.; taken out of holy *S.*, *ib.* xxi.; allowed in the *S.*, *ib.* xxv.; the plain words of *S.*, *ib.* xxviii.; in holy *S.* by God himself, *ib.* xxxvii.; *M. and EP. f. R.*, *Art.* xxii.

Scruple. Avoiding of all *s.*, *HC.* i. *ex.*; to take away all *s.*, *Bap.* I. *l. R.*

Sea -s. For those at *s.*, *Pr.* I. 4; O all ye *s.*, *MP.* iii. *Cant.* 22; used daily at *s.*, *Sea f. R.*; waters of the *s.*, *ib.* i. *H.* 7; dead at *s.*, *Sea bur. R.*; *s.* shall give up, *ib. bur.*

Seal -ed. Under our Broad *S.*, *Art. doc.* iii. *and* iv.; signed and *s*, *Art.* xxvii.

Search. So to *s.*, *HC.* i. *ex.*; *s.* for the sick, *Ord.* I. v *Q.*

Season -s. The four *s.*, *Pr.* VIII.; in due *s.*, *OP.* ii., *Ord.* III. *P. a. H.*

Seasonable. *OT.* iii.

Secret -s. No *s.* are hid, *HC. f. col*; *s.* of all hearts, *Mat.* ii. *ex.*, *s* of our hearts, *Bur. a. lea.*; counsel *s.* to us, *Art* xvii.

Secretly. *S.* in their prayers, *Ord.* II. *R. h. B.*

Sect. Law or s., *Art.* xviii.

Security. *S.* for such, *Sea f. p.*

Sedition -us. From all s., *L.* 10; the s. tumults, *OT.* vi.

See. Church and *S.*, *Ord.* III. *o th*

Seed. *S.* of eternal life, *Mat.* I. *P. a. suff.*

Send -ing. That s. thy kingdom, *OP.* I.; s. to bring forth, *Com.* II. *ex.*; *Bapt.* I. and III. II. *P.*

Semly. *S.* and due order, *Pr.* III. 2

Seem. We more s., *VS.* II. *P. a. W.*

Send -ing. *S.* thy Holy Ghost, *Col. Collect* by the s. to them, *Ord. Whit.*; s. to us thine Holy Ghost, *Col. Ann. S.*; s. his Spirit to a., *Ord.* II. *H. A.* II. 16; s. forth this person, *Ab.* III. *b. suff.*

Sense -ible. As to the s., See II. *th. suff.*; with a s. of, *Col.*; not put his own s., *Art. Ar.* vi; affix any new s., *Ab.* vii

Sensuality. Some s., *Art.* ix.

Sent. Hast s. thy Son, *Col. S. b. Hast.*; s. them forth, *Ord.* III. *b. suff.*; lawfully called and s., *Art.* xxiii.

Sentence -s. *S.* of the Scriptures, *M. and EP. R.* 1; one or more of these s., *HC. R. b. off.*; these s. are not to be used, *Ord.* I. *ex.*; the general s. to every one, *Com.*; from with these s. of *S.* this s. read or s. a *Psa.* or s. of God's predestination, *Art* xvii

Separate. *S.* from your brethren, *HC. R. ex*

Seraphin. *MP. Te D*

Seriously -ness. *S.* to his repentance, *EN. P. ex.*; s. and godly manners, *Ord.* I. *R. b.*; s. to be used, *Ord.* I. *ex.*; s. to be used, *Ord.* I. *ex.*; s. to be used, *Art.* xxvi. *ex*

Sermon -s. Shall follow the s., *HC. R. b. off.*; *R. b. c.*; after the s., *Ord.* I. *ex.*; after a s., *Bapt.* I. *ex.*; if there be no s., *Mat. R. b. c.*; there shall be no s., *Ord.* I. *ex.*; and the s. ended, *Ab.* III. *R. a. th*

Servant -s. Holy s. of God, *MP. Te D*; s. of the Lord, *Ab.* III. *ex.*; the Lord's s., *MP.* II. *ex.*; s. to learn how to live, thy master and mistress, *Art.* xxxix. *ex.*; s. to be subject to his master, *Ord.* I. *ex.*; s. to be subject to his master, *Ord.* I. *ex.*; s. to be subject to his master, *Ord.* I

Snow. Ice and *s.*, *MP.* iii. *Cant.* 14

Sober -ly. All *s.* peaceable, *Pr.* I. 5; *s.* life, *M. and EP. conf.*; *s.* in this present world, *Bap.* III. *i. ex.*; advisedly *s.*, *Mat.* i. *ex.*; live *s.*, *Ord.* III. v. *Q.*

Soberness. *Cat.* xi. *Q.*, *Ord.* III. *b. i. col.*

Sobriety. *S.* and peace, *Mat.* iii. *P. a. suff.*

Society. For the mutual *s.*, *Mat.* i. *ex.*

Soiled. Our *s.* face, *Ord.* II. *and* III. i. *H.* 3

Soldier. Christ's faithful *s.*, *Bap. a. bap.*

Solemn. *S.* day, *Pr.* VIII.

Solemnize -ation. *S.* of Matrimony, *Mat.*; not *s.* Matrimony betwixt them, *Mat.* ii. *R.*

Son -s. *S.* of God, *Col.* vi. *Ep.*, *Art.* xvii., xxvii.; and thy *s.*, *Cat.* viii. *Q.* 4; *K.*

Song. Our endless *s.*, *Ord.* II. *and* III. i. *H.* 4; *EP. Cant. R.*

Sore. We are *s.* let, *Col.* iv. *Ad.*

Sorrow -s. The *s.* of our hearts, *L. suff.*; as *s.* cometh, *Com.* ii. *ex.*, *HC. P. a. off.*

Sorrowful. Such as be *s.*, *L.* i. *P.*

Sorry. Are heartily *s.*, *HC. and Sea conf.*; not to be *s.*, *Bur. col.*

Sorts. Men of all *s.*, *Art. dec.* v.

Soul -s. Spirits and *s.*, *MP.* iii. *Cant.* 30; reasonable *s.*, *Ath. Cr.* 32, 37; our *s.* and bodies, *OT.* vii., *HC. P. a.* ii. *LP.*, *Cat.* xiii. *Q.*; hurt the *s.*, *Col.* ii. *Lent*; thy body and *s.*, *HC. a. cons.*; in body and *s.*, *ib.* ii. *col. a. bl.*, *Com. i. P.*; refreshing of our *s.*, *Cat.* xxiv. *Q.*; his *s.* may be received, *VS.* ii. *P. a. bl.*; *s.* of our dear brother, *Bur. a. les.*; *s.* of the faithful, *ib. P. a. LP.*; *s.* might be saved, *Com.* i. *ex.*; holding our *s.*, *Sea* i. *th. col.*; of one *s.*, *Ac.* i. *col. a. G.*

Sound. With a sudden great *s.*, *HC.* v. *pr.*

Sovereign. Most gracious *S.* Lady, *Sea f. P.*; honour of our *S.*, *ib. i. col.*; our *S.* Lady, *Ac. P. a. suff.*, *Art. rat.*

Spake. God *s.* these words, *HC.* x. *coms.*; which God *s.*, *Cat.* viii. *Q.*

Spare -st. *S.* thou them, *M. and EP. conf.*; *s.* us, *L.* 5, *VS. b. LP.*, *Bur. a. les.*, *Com.* ii. *P. a. suff.*; *s.* thy people, *L.* 5, *VS. b. LP.*, *Com.* ii. *P. a. suff. and i. P.*; *s.* all those, *Com. P. a. suff.*; *s.* them, thou *s.*, *ib. i. P.*

Spared. As can be *s.*, *Sea R. b. conf.*

Speak. Let him now *s.*, *Mat.* i. *ex.*

Special -ly. Fitted to *s.* occasions, *Pr.* I. 4; *s.* thy servant Victoria, *HC. P. a. off.*; *s.* appointed, *ib. pr. R.*; without his *s.* grace, *Cat.* xii. *Q.*; in *s.* manner, *Sea* ii. *th. col.*

Specified. As is *s.* in this, *HC. f. R.*

Speech. *S.* with grace, *Ord.* II. ii. *H.* 6

Speed -ily. Make *s.*, *M. and MP. suff.*; may *s.* help, *Col.* iv. *Ad.*

Spirit -s. O ye *s.*, *MP.* iii. *Cant.* 30; with thy *s.*, *M. and EP. suff.*; the *s.* to think, *Col.* ix. *Tr.*; do live the *s.*, *VS.* iii. *P. a. bl.*, *Bur. P. a. LP.*; contrary to the *s.*, *Art.* ix.; in his *s.*, *ib.* xv.

Spiritual -ly. *S.* eat, *HC.* iii. *ex.*; with the *s.* food, *HC. P. b. dox.*; the *s.* marriage, *Mat.* iii. *P. a. suff.*; an heavenly and *s.* manner, *Art.* xxviii.

Spot. Without *s.* of sin, *HC.* ii. *pr.*; without *s.* before thee, *VS.* iii. *P. a. bl.*; without *s.* presented, *CS. col.*; the Lamb without *s.*, *Art.* xv.

Spouse. His *s.* the Church, *Mat.* iii. *P. a. suff.*; is his *s.*, the *s.* and body of Christ, *Ord.* II. *ex.*

Spread. *S.* abroad thy Gospel, *Ord.* III. *P. a. H.*

Spring. *S.* out necessarily, *Art.* xii.; *s.* not of faith, *ib.* xiii.

Stable. Continuing ever *s.*, *Ord.* I. *e. l. a. G.*

Stand -ing. Shall the people *s.* up, *Bap.* I. *and* III. *R. b. G.*; there *s.* together, *Mat. R. b.* i. *ex.*; the Bishop *s.* up, *Ord.* II. *R. a. Q.*; Christ's Church doth *s.*, *ib.* ii. *H.* 5; the Archbishop *s.* up, *ib.* III. *R. a. Q.*; *M. and EP. &c., Ath C. R.*

Star -s. Ye *s.* of heaven, *MP.* iii. *Cant.* 7; the leading of a *s.*, *Col. Ep.*

State -s. That *s.* of life, *Cat.* xi. *Q.*; are *s.* of life, *Art.* xxv.

Stay. Continueth in one *s.*, *Bur. a. les.*

Steal -ing. Thou shalt not *s.*, *Cat.* viii. *Q.* 8; picking and *s.*, *ib.* xi.

Stedfast -ly. Keep us *s.*, *Col. Tr.*; may *s.* look up, *ib. S. Steph.*; *s.* walk in the way, *ib. S. Ph. and Jas.*; *s.* faith, *HC.* iii. *ex.*; *s.* purposing, *Cat.* xxv. *Q.*

Stepfather -mother. *K.*

Steps. Follow the blessed *s.*, *Col.* ii. *East.*; following the *s.*, *ib. S Ph. and Jas.*

Stewards. *S.* of the Lord, *Ord.* II. *ex.*

Stiffness. Too much *s.* in refusing, *Pr.* I. 1

Stillest. *S.* the rage, *Sea* i. *P. a. col.*

Stir. *S.* up, *Pr.* III. 4, *Col.* xxv. *Tr.*; *s.* up thy strength, *Sea* iii. *P. a. col.*; *s.* up the grace of God, *Ord.* III. *b. i. col.*

Stories. Uncertain *s.*, *Pr.* II. 2

Storm -s. *S.* and tempest, *Com.* ii. *ex.*; to be used in *s.*, *Sea P. a. col. R.*; fight or *s.*, in respect of a *s.*, *ib. b. LP. R.*; after a *s.*, *ib. R. b. Ps.*

Stormy. The *s.* wind, *Sea* i. *H.* 8

Strange -r. And the *s.*, *Cat.* viii. *Q.* 4; judgement of the *s.*, *Com.* v. *sent.*; all erroneous and *s.* doctrine, *Ord.* III. iv. *Q.*

Strayed. *S.* from thy ways, *M. and EP. conf.*

Strength. Hast ordained *s.*, *Col. Inn.*; grant to us such *s.*, *ib.* iv. *Ep.*, the *s.* of all them, *ib.* i. *Tr.*; *s.* and power, *Ord.* II. *and* III. *a. Q.*

Strengthen -ing. To keep and *s.*, *L.* 15; *s.* such as do stand, *ib.* 27; so *s.* us, *Col. Inn.*; the *s.* and refreshing, *Cat.* xxiv. *Q.*; *s.* them, *Com.* i. *P.*; *s.* him, *VS. col. a. abs. and* ii. *P. a. bl.*; thine arm *s.* her, *Ac. col. a. suff.*; *s.* and confirm, *Art.* xxv.; *M. and EP.* i. *P. a. col.*

Strong. Nothing is *s.*, *Col.* iv. *Tr.*; *s.* in thy Son, *Ord.* I. *col. a. G.*

Stronger. *S.* in your ministry, *Ord.* II. *ex.*

Stubborn -ness. *S.* of their heart, *Com.* ii. *ex.*; the *s.* and evildoers, *Art.* xxxvii.

Studious. How *s.* ye ought to be, *Ord.* II. *ex.*

Study -ies. Care and *s.*, *Ord.* II. *ex.*; in such *s.*, *s.* of the world, *ib.* v. *Q.*

Study -ing. *S.* to preserve, *HC.* ii. *col. Queen*; *s.* to serve him, *ib.* iii. *ex.*

Subdue -d. *S.* to the Spirit, *Col.* i. *Lent*; *s.* all things, *Bur. a. les., Sea bur.*

Subjects. To all his *s.*, *Pr.* I. 2; all her *s.*, *HC.* i. *col. Queen*; all our loving *s.*, *Art. dec.* ii.

Submission. Dutiful *s.* to her authority, *Ac. col. a. suff.*

Submit -ting. *S.* ourselves wholly, *HC.* iii. *ex.*; to *s.* myself, *Cat.* xi. *Q.*; *s.* yourself wholly, *VS.* i. *ex.*; *s.* ourselves unto him, *Com.* ii. *ex.*; *s.* yourselves, *Ord.* II. *i. Q.*; shall *s.* to it, *Art. dec.* vi.

Subscribed. Have *s.* unto, *Art. dec.* ii.; always most willingly *s.*, *ib.* v.

Subscription. *S.* of the hands, *s.* of the whole Clergy, *Art. rat.*

Substance. Dividing the *s.*, *Ath. Cr.* 4; of the *s.*, *ib.* 31; confusion of *s.*, *ib.* 36; one *s.* with the Father, *HC. Cr.*, *Art.* ii.; of the *s.* of the Virgin, *HC.* ii. *pr.*; in one *s.*, *ib.* vi.; of one *s.*, *Art.* i., v.; of her *s.*, *ib.* ii.

Substituted. *Pr.* V.

Subtilty. *S.* of the devil, *L.* i. *P.*

Succeed. *S.* her in the government, *Ac. P. b. Ep.*

Success -ors. Have such *s.*, *Ord.* II. *i. col.*; to their *s.*, *ib.* III. *oath*; *s.* of her designs, *Ac. P. b. Ep.*

Succour. With great might *s.* us, *Col.* iv. *Ad.*; to *s.* all those, *ib. S Steph.*; without thy *s.*, *ib.* xvi. *Tr.*; *s.* and defend us, *ib. S. Mich.*; for *s.*, *VS.* ii. *P. a. bl.*; seek for *s.*, *Bur. a. les.*; *L.* 28

Such. *Ath. Cr.* 7

Sucklings. *Col. Inn.*

Sudden. Many *s.* perils, in case of *s.* visitation, *CS. f. R.*

Suffer -ed. *S.* under Pontius Pilate, *Ap. Cr.*; who *s.*, *Ath. Cr.* 38; that *s.* for thee, *Col. S. Steph.*; patiently *s.*, *ib. S. Jo. B.*; he *s.*, *HC. Cr.*; *s.* here with Christ, *VS.* ii. *ex.*; *s.* to execute, *Ord. Pr.*; *s.* any such, *Art. dec.* vii.; who truly *s.*, *Art.* ii.

Suffering -s. Patience under their *s.*, *i. OP.*; all our *s.* here, *Col. S. Steph.*; not *s.* them to be partakers, *HC. f. R.*

Suffice. It may *s.*, *Bap.* III *i. R.*

Sufficient -cy. It shall think *s.*, *HC. R. a. aft.*; *s.* of the holy Scriptures, *Art.* vi.

Suffrage -s. Litany and *S.*, *Ord.* I. *R. h. L.*; the proper *S.* sh. II. *H. b. ord.*, sh. III *R. b. suff.*

Summer. Winter and *s.*, *M.*, in. *Cant.* II

Sun. Give us *s.*, *MP.* III. *Cant.* 6

Sunday -s. I keep the *S.*, *HC.* i. *ex. R.*, sh. I. *R.*, not be misinterpreted but upon *S.*, *Rep.* I. *R.* 2; second *S.* next after their birth, sh. II.; being observed upon the *S.*, sh. III.; shall diligently upon *S.*, *Cat.* i. *R.*; upon some other *S.*, *Ord. Pr.* sh. I *R.*; performed upon some *S.*, sh. III. *T.*; happen to be *S.*, *Ac. I. R.*, *Tr.*, and VII. *L. Ord.*

Sundry. *S.* and manifold, *Col.* iii. *Rem.*

Sung. *S.* or said, *T.*, *MP. Ev R.*, *Ch. Ev R.*, *L. H. Rem.* II. *HC. R. b. ex.*, sh. *pr. R.*, and I. and II. *R. b. ord.*, sh. III *R. b. ord.*, read and *s.* Ps. II. 7. said or *s.*, *Ac. H. R. b. ex.*; the Te Deum, *Sea R. b. L.*; *s.* or said by the Bishop, *Ord. H. R. b. B.*, *s.* or said over him, sh. III

Supererogation. Works of *s.*, *Art.* xiv.

Superstition -s. Vain *s.*, *T.*, *s.* error *s.*, sh. *S.*, given occasion to many *s.*, *Art.* xxviii., III. *R. A. a. B. b. Rep.*

Superstitious. Vain and *s.*, *Pr.* II. 4; a blindness, sh. III. 4; of itself is *s.*, *Art.* xxvi.

Supper. The Lord's *S.*, *HC. Pr. R. b. H.*, *Ex.* xii. xxi. *Ac* xxi. xxvii., xxix. this Lord's *S.*, *HC. R. ex.* after *s.* to *Cant.*; Administration of the Lord's *S.*, *HC. R. b.*; the *S.* of the Lord, *Cat.* xiv., *Art.* xxv., xxviii., in the *S.* of

Supplication -s. Our common *s.*, *M.* and *EP.* and I. *P.* general *s.*, *L. H.*; the *s.* of thy people *Cat.* i. *Rep.*; prevent our *s.* sh. I. *C.*; we make our *s.* and *s.*, *HC. P. a.*, our *s.* and prayers, sh. I. *ord. a. H.*; our humble *s.*, *Ord.* vii., humble *s.* and desires, II. *R. b. H.*; *Rep.* I. and III. *P. b. Rep.*

Supply. Taken in to *s.*, *H. ex.*

Support -ed. *S.* us in all the dangers of this day, *s.* by thy power, *Ord. Ev.*

Supreme. No sovereign or temporal *S.*, *Ord.* i. *Introd.*

Surcease. *S.* from sorrow, *Ord.* I. *R. b. L. H. b. L.*

Surely. Will not *s.* keep, *Rep.* I. and III. *ex. a. H.*

Sureties. That are his *s.*, *Ord.* i. *R.*; by your faith *s.*, *Ord.* I. *R. b. L.*; *s.* sufficient with him, *Mat. R.*

Survive. If he who *s.*, *HC. H. b. ex.*

Sustain. Do thereby *s.*, *Mat. R. Q.*

Sustenance. Their bodies of *s.*, *Ps.* civ.

Swallow -ed. As we up, *Sea* II. *P. a. col.*; *s.* us up quick, *Ch.* II. *HC.* 2

Swear -ing. Vain and rash *s.*, a man may *s.*, *Art.* xxxix.

Sweat. Bloody *S.*, *L.* 13; *Cat.* i. *R.*

Sweet. The love so *s.*, *Ord.* II. *H.* 4; full of *s.*, *Art.* xxii.

Sword. By our own *s.*, *Sea* II. *R.* 6

Synodals. *Pr.* II. 2

Table. Not to come to the Lord's *T.*, partakers of the Lord's *T.*, North side of the *T.*, *HC. I. R.*, return to the Lord's *T.*, *th. H. b. aff.*, *R. b. II. LP.*; place it upon the holy *T.*, place upon the *T.*, *HC. R. a. aff.*; that holy *T.*, *th. I. ex.*; the Lord's *T.*, the *T.*, *HC.*; this thy *T.*, *th. P. a. pr.*; going to the Lord's *T.*, *Mat. R. b. Pa.*; kneeling before the Lord's *T.*, standing at the *T.*, *th. H. a. Pa.*; near to the holy *T.*, *Ord.* I. and II. *R. b.*; near the holy *T.*, *th.* III. *R. b.*

Take -n. *T.* in hand, *Pr.* III. 2; *t.* not thy Holy Spirit, *M. and EP. aff.*; *t.* this holy Sacrament, *HC. b. aff.*; *t.* away the sins, *th.* III. *pr.*; and out, *th. a. conc.*; *t.* it upon himself, *Rep.* II. *b. ex. a. O.*; *t.* the child, *th. H. b. ex.*; *t.* him, *Mat. a. Q.*; *t.* to *t.* him hence *t.* him, *P.S. aft. a. obs.*; *t.* unto himself, *Bur. a. les.*; *t.* upon you this office, *Ord. I. a. Q.*; that receive Orders shall *t.*, *th.* II. *R. b. I. ord.*; *HC. conc.*

Taken -ing. That *t.* away the sins, *HC. Bas.* of that holy Sacrament, *HC. b. ex.*; the ring, *Mat. R. a. Q.*

Taught. Hast *t.* us, *Cat.* i. *R.*; *T.* by the Holy Word, *th. II. ord. Queen.*; this infant be *t.*, *Bap.* I. and II. *a. Q.*; *t.* by Christ Jesus, *Mat. R. a. Q.*; hath *t.* us, *Bur. ex.*

Teach -eth. Dulst *t.* the hearts, *Cat.* iii. *R.*; not for them, *HC. ex. a. Q.*; you this, *Mat. ex.* to *t.*, *Ord.* II. *ex.*; for no thing, *th. II. Q.*; *t.* the people, *th. I. Q.*; how we make restraints, *th.* II. 4, *t.* or maintain nothing, *th.* III. *Q.*; to *t.* and expound, *th.* III.

Teachers. *Cat.* xi. *Q.*

Tears. Accept their *t.*, *Ord.* i. *ex.*

Teeth. Press with their *t.*, *Cat.* xvi.

Temperance. Keep my body in *t.*, *Cat.* I. *Q.*

Tempest. After a dangerous *T.*, *Sea* II. *P. b.*

Temple. In the *t.*, *HC. Pr.* for *t.* there, an holy *t.*, *Ord. A. Sea*; any more in the *t.*

Temporal. Pass through things *t.*, lose not the things of eternal; receive these *t.* things, *HC. R. b. ex.*; understand the *t.* rewards, *Cat.* xi. *Q.*; *t.* consolation, *Mat. Q.*

Temptation -s. Lead us not into *t.*, *LP.*; carry us through all *t.*, *Ord.* II. *R.*; without the *t.*, *th.* III. *Pr.*; secure us in *t.*, *L. H.*

Ten. Cut off *t.*, *Cat.* xi. *Q.*

Tender. Of the *t.* love, *Ord.* I. *R. b. Introd.*; of thy mercy, *HC. conc.*; by reason of their *t.* age, *Cat.* xi. *Q.*

Terrible. O *t.* voice, *Com. H. ex.*; how *t.* thou art, *Sea* I. *P. a. col.*; shewed us *t.* things, *th. H. th. col.*

Testament. Old *T.*, New *T.*, *Pr. V.*, *M.* and *EP. R.*; Blood of the New *T.*, *HC conc.*; Old and New *T.*, *Ord.* I. *th. Q.*, *Art.* vi., vii.; the New *T.*, *th. R. a. Q.*, *Art.* vi.; the Old *T.*, *Art.* vii.

Testify. May *t.* the receiving, *Bap.* I. *P. ft.*; do most plainly *t.*, *Art.* xxxvii.

Testimony. For the *t.* of thy truth, *Cat. St. Steph.*; by sufficient *t.*, *Ord. Pr.*

Thankful -ly. Unfeignedly *t.*, *OT.* i.; be *t.*, *HC. a. conc.*; most *t.* receive, *Cat.* ii. *Rem.*; a *t.* remembrance, *Cat.* xxv. *Q.*, *Sea P. P.*; *t.* unto that Lord, *Ord.* II. *R.*; show ourselves *t.*, *th. P. a. H.*; humble and *t.* hearts, *Ac. P. b. Ep.*

Thankfulness. Those forth our *t.*, *Ord.* I. *Introd.*; our *t.*, *Sea* II. *th. col.*; a true *t.*, *th. I. col.*

Thanks. To render *t.*, *M.* and *EP. pr.*; *t.* be to thee, *M. and EP. I. R.*, *Bur. P. a. LP.*, *th. I. P.*; humble *t.*, *th. II.*, *iv.*, *Rep.* I. *a. th. P. b. ex.*, *th. II. ex.*; give *t.*, *HC. P. a. Introd. a. pr. doc.*, *Rep. ex.*, *th.* II *I. R.* most humble and hearty *t.*, *H.*; and in *ex.*, continual *t.* to be given, *Ord.* I. *R. aff.*, *Sea* I. *R.* I.; had given *t.*, *HC. conc.*; yield thee hearty *t.*, *Rep.* II. *P. b. Rep.*; yield thee humble *t.*, *th. III.*; to give him *t.*, *Cat. x. Q.*; to give her *t.*, *Ch. II. R.*; most hearty *t.*, *Ord.* II. *P. a. H.*; give thee *t.* for ever, *Ac. P. b. Ep.*

Thanksgiving -s. Some special *t.*, *Ord.* I. *th.* II.; with *t.*, *HC. a. conc.*; praise and *t.*, *th. P. a. all. LP.*, *Sea R. b.*; with *t.*, *th. ex.*; *t.* for women, *Cat.* I. after a storm, *Sea R. b. Pa.*; to Almighty God, *Ac. T.*; Collect of *T.*, *th. R. a. aff.*; our hearty *t.*, *th. II. P. a. col.*; Short *T.*, *Sea R. b.*

Thee. In *t.* and for *t.*, *HC. I. a. Queen.*

Thief. *T.* in the night, *Com. H. ex.*

Think. *T.* those things, *Ord.* v. *Rem.*; dost thou not *t.*, *Cat.* ii. *Q.*; *t.* them so to be, *Ord.* I. *th.* II. *col.*; upon *t.* not to sh I. *th. Q.*; *t.* in your heart, *Ps.* iv. *th.* III. *Q.*; *t.* upon the things, *th.* III *b. Ep.*

Third. The *t.* day, *Creeds.*

Thought -s. In all her *t.*, *Ps.* cxxxix.; be I used and dress in *t.* and *Nonsuch.*

Threats -ened. *T.* in thy law to *t.*, *th. I.* and *pro.* prayer, *Rep. P.*

Three. *T.* Persons, *L. A. Cat.* xi.; at the least, *T.* times in the year *HC. I. R.*; *T.* things in thy name *Cat. B. Q.*; which shall be *T.*, *Ord. Pr. th. ex.*

Throne. If of the heavenly grace *M. and EP. ex.*; from the *t.* of thy glory, without whom *t.*, *Sea* II. *a. col.*; the *t.* of His reign, *Creeds.*

Thursday. *Pr.* VIII

Thyself. Make to *t.*, *Cat.* viii. *Q.* 2

Tied. Though we be *t.*, *OP.* ix.

Time -s. Exigency of *t.* and occasions, in their respective *t.*, *Pr.* I. 1; as *t.* would serve, *ib.* III. 4; *t.* of King Henry VIII. and Edward VI., *ib.* IV.; have done in *t.* past, *R. b. MP.*; for the *t.* past, *t.* to come, *HC. R.* x. *coms.*; from *t.* to *t.*, *ib. and Sea conf.*; at all *t.*, *HC.* i. *pr.*; at such a *t.*, *Bap.* II. *b. G.*; at other *t.*, *Com. T.*; *t.* and men's manners, *Art.* xxxiv.; time of Edward the Sixth, *ib.* xxxv., xxxvi.

Timely. Some *t.* means, *Pr.* I. 2

Title -s. Our just *t.*, *Art. dec.* i.; the several *t.* whereof, *Art.* xxxv.; by which *t.*, *ib.* xxxvii.; *t.* and possession, *ib.* xxxviii.

Token -s. A *t.* and pledge, *Mat. P. b. Ps.*; badges or *t.*, *Art.* xxv.

Tongue -s. The likeness of fiery *t.*, *HC.* v. *pr.*; in their mother *t.*, *Cat. l. R.*; in such a *t.*, a *t.* not understanded, *Art.* xxiv.; ministered in a known *t.*, *ib.* xxxv.

Toward. Both *t.* God and man, *VS.* ii. *ex.*

Tower. Strong *t.* of defence, *OT.* v.; a *t.* of strength, *Mat. suff.*; a strong *t.*, *VS. Ch. and Ac. suff.*; a most strong *t.*, *ib. a. Ps.*

Traditions. *Art.* xxxiv.

Traitor. The *t.* Judas, *Col. S. Matthias*

Transgression -s. Contemptuous *t.*, *Pr.* III. 2; consumed us for our *t.*, *OT.* vii.; our manifold *t.*, *i. OT.*; for their *t.* thereof, *HC. R.* x. *coms.*; committing many actual *t.*, *Bap.* III. *i. ex.*

Transitory. In this *t.* life, *HC. P. a. off.*; only for *t.* promises, *Art.* vii

Translation -s. The very best *t.*, *Pr.* I. 3; the last *T.*, *ib.* 4; *t.* of the great English Bible, *Pr.* IV.

Transubstantiation. *Art.* xxviii.

Travail -ing. All that *t.*, *HC. a. abs.*; *t.* with child, *Com.* ii. *ex.*

Travel. All that *t.*, *L.* 29

Treasure. Thy heavenly *t.*, *Col.* xi. *Tr.*; how great a *t.*, *Ord.* II. *ex.*

Tree -s. Root of the *t.*, so that every *t.*, *Com.* ii. *ex.*; a *t.* discerned, *Art.* xi.

Trespasses. Forgive us our *t.*, *LP., Com.* ii. *P. a. suff.*

Trespass -ed. *T.* against us, *LP.*; hath *t.* against him, *HC. f. R.*

Trial. May have a *t.*, *Ord.* III. *b. Q.*

Tribulation. Time of our *t.*, *L.* 13; *ib.* 28

Tried. The truth be *t.*, *Mat. R. b. Q.*; *Ord. Pr.*

Trinity. One God in *T.* and *T.* in Unity, *Ath. Cr.* 3; the eternal *T.*, *Col. Tr.*; Faith in the holy *T.*, *Art.* i.; *Ath. Cr.* 25, 27, 28, *L.* 4

Triumph. With great *t.*, *Col. Asc. S.*; and to *t.*, *Bap.* I. *and* III. *a. Q.*; *t.* in thy praise *Sea*; *H.* 16; *t.* over all opposition, *Ac.* iii. *P. a. suff.*

Troth. Pledged their *t.*, *Mat. b. Ps.*; *ib. a. Q.*

Trouble -s. In all our *t.*, *L.* i. *and* ii. *P.*; are in *t.*, *HC. P. a. off.*; full of *t.*, *VS. i. P.*

Troubled -some. This *t.* world, *Bap.* I. *and* III. i. *P.*; *t.* in mind, *VS. i. P.*

True -ly. *T.* and godly, *Col.* ii. *G. F.*; *t.* serving thee, *HC. P. a. off.*; ye that do *t.*, *ib. b. conf.*; is a *t.* saying, *ib. a. abs.*; to be *t.*, *Cat.* xl. *Q.*; in the *t.* usual, *Art. dec.* v.; living and *t.* God, *Art.* i.

Trust. Our *t.* is in thee, *MP. Te D.*; put our *t.*, *L. suff.*; our whole *t.*, *ib.* ii. *P.*; we put not our *t.*, *Col. Sex.*; put their *t.*, *ib.* i. *Tr., Mat. suff., VS. a. Ps., Com. suff*; that *t.* in thee, *Col.* iv. *Tr., Sea* ii. *th. col.*; a full *t.* in God's mercy, *HC.* i. *ex.*; my whole *t.* in him, *Cat.* x *Q.*; this I *t.*, *ib.* xiii; his *t.* in thee, *VS. suff.*; putteth his full *t.*, *ib. col. a. abs.*; her *t.* in thee, *Ch. and Ac. suff.*; his *t* in man, *Com.* ix. *sent.*; do you *t.*, I *t.* so, *Ord.* I. i. *Q.*; whereunto we *t.*, *ib.* III. *b suff.*

Trusted -ing. Have I *t.*, *MP. Te D.*; *t.* in God's mercy, *VS.* i. *ex.*; *t.* in thy goodness, *Ac.* ii. *P. a. suff.*

Truth. Knowledge of thy *t.*, *M. and EP. and L. i. P.*; to maintain *t.*, *L.* 21; the way of *t.*, *ib.* 26, *i. OP.*; *t.* and justice, *OP.* x.; light of thy *t.*, *Col. S. Jo.*; the way the *t.*, *ib. S. Ph. and Jas.*; speak the *t.*, *ib. S. Jo. B.*; the spirit of *t.*, *HC. P. a. off.*; lead them to all *t.*, *ib.* v. *pr.*; being against the *t.*, *ib. i. R.*; *t.* and godliness, *Ord.* II. ii. *H.* 2; advancing thy *t.*, *Ac. P. b. Ep.*; *t.* and peace, *ib.* i. *col. a. G.*; the *t.* is not in us, *Art.* xv.; judgement and *t.*, *ib.* xxxix.; *Col.* i. *East.*

Tuesday. *Pr.* VIII.

Tumults. *OP.* v.

Turks. *G.F. coll.* 3

Turn- ed. To *t.* their hearts, *L.* 32; *t* from us, *ib* ii *P*; and *t* them, *HC* ii *col King*; truly *t.* to him, *ib a. abs*; *t* ye then, *Com.* ii *ex*; *t* from his sin, *ib.* ii *P a suff*; *t* thou us, shall we be *t.*, *ib. i P*; *t* and prepare himself, *Art.* x.

Turning. *T.* himself, *MP. R. b. Te D., HC. abs. R.*

Twelve -fth. *T.* day of the month, *EP.* iv. *Cant. R.*; the *t.* Apostles, *Col. S. Matthias*

Twenty. Not above *t.* persons, *HC. i. R.*

Two. *T.* or three, *M. and EP. and L. i. P.*; not *t.* but one Christ, *Ath. Cr.* 34; I learn *t.* things, *Cat.* ix. *Q.*; *t.* only, *ib.* xiv.; *t.* at the least, *CS. f. R.*; *Cat.* xvi. *Q.*

Unadvisedly. *Mat.* i. *ex*

Unbaptized. That die *u.*, *Bur. f. R.*

Uncertain. Some *u.*, *Pr.* II. 4; such *u.* answers, *Bap.* II. *i. R.*; *u.* our own condition, *VS.* iii. *P. a. bl*; *u.* what time, *CS. f. R.*

Uncharitableness. All *u.*, *L.* 7

Unclean. Most *u.* living, *Art.* xvii.

Unconsecrated. Remain *u.*, *HC. i. R.*

Uncreate -d. *Ath. Cr.* 8, 12

Unction. Thy blessed *u.*, *Ord.* II. *and* III. i. *H.* 2; the *U.* spiritual, *ib.* II. ii. *H.* 4; extreme *U.*, *Art.* xxv.

Undefiled. Whole and *u.*, *Ath. Cr.* 2; *u.* members, *Mat.* i. *ex.*

Understand. How to *u.*, *Pr.* II. 6; *u.* your minds, *Ord.* II. *ex.*; *Pr.* II. 2, III. 5, 7

Understanded -th. The people *u.*, not *u.* of the people, *Art.* xxiv.; be *u.* of the people, *ib.* xxxv.

Understanding -s. To our best *u.*, *Pr.* I. 4; knowledge and *u.*, *L.* 19; pass man's *u.*, *Col.* vi. *Tr.*; passeth all *u.*, *HC. Ord. and Ac. bl.*; for the true *u.*, *Ord.* III. iii. *Q.*; *L.* 20

Undertook. Then *u.* for you, *Com. Q.*

Undone. Have left *u.*, *M. and EP. conf.*

Undue. By what *u.* means, *Pr.* I. 2

Unfeigned -ly. *U.* believe, *M. and EP. abs.*; *u* thankful, *OT.* i.; that *u.* love thee, *Col. All S.*; yield thee *u.* thanks, *Ac. col. a. suff.*

Ungodly -iness. All your *u.*, *Com.* ii. *ex.*; superstitious and *u.*, *Art.* xxxvi.

Union. Godly *u.* and concord, *Ac.* i. *col. a. G.*

Unity. *U.* in the Church, *Pr.* I. 4; studious of *u.*, *ib.* III. 5; Trinity in *U.*, *Ath. Cr.*, 3, 27; *U.* in Trinity, *ib.* 27; by *u.* of Person, *ib.* 36; *u.* of spirit, *i. OP., Col. S. Sim. and Jude*; *u.* of the same Spirit, *ib. Whit., Bap.* III. *P. a. Bap.*; to worship the *U.*, *Col. Tr.*; will not be persuaded to a godly *u.*, *HC. f. R.*; *u.* of the Holy Ghost, *ib. P. a.* ii. *LP.*; *u.* betwixt Christ and his Church, *Mat.* iii. *P. a. suff.*; *u.* of the Church, *VS. col a. abs., Art.* xxviii.; *u.* of the same Holy Spirit, *Ord.* II. *P. a. H.*; Prayer for *U.*, *Ac.* i. *col. a. G.*; *u.* of true religion, *Art. dec.* i.; *u.* of this Godhead, *Art.* i.; *L.* 23, *HC. P. a. off.*

Universal. The *u.* church, *HC. P. a. off.*

Universities. Within our *U.*, *Ac. war.*; *Art. dec.* vii.

Unkind. *U.* a thing it is, *HC.* ii. *ex.*

Unlearned. Rude and *u.*, *Pr* III. 4

Unmerciful. Cursed are the *u.*, *Com.* x. *sent.*

Unpardonable. *Art.* xvi.

Unprofitable -ness. We are *u.* servants, *Art.* xiv.; *Pr.* III. 1

Unquiet. Such as be *u.*, *Ord.* III. vi. *Q.*

Unread. The rest were *u.*, *Pr.* II. 2

Unreasonable. Their *u.* demands, *Pr.* I. 4

Unruly. *U.* people, *OT.* vi.; the *u.* wills, *Col.* iv. *East.*

Unsaid. Be left out u., *HC. P. a. aff.*

Unspeakable. These u. joys, *Col. Aff. 3;* pleasant and to., *Art. xvii.*

Unthankfully. Most u. of all, *Hor. in a.*

Untoward. This u. generation, *Supp. III. ex. 4.*

Untrue. Some are u., *Pr. II. 4.*

Unworthily -ness. Here to the u., *HC. ex.* receive the same u., to the u. of us, the u. of us all, *Ab. I. col.*; because them of u., *Art. xxv.*; u. of the Ministers, *C. Sick.*

Unworthy. Thine u. servants, *GT. i.*; thy u. servants, *ib. ii.*; u. receiving thereof, *HC.* are admitted to, although we be u., *P. & B. Ep.*

Upholdest. *V.* and governest all, *Ps. cxlv. 14.*

Upper-house. Bishops of the l., *Art. xxi.*

Upright. Cannot always stand u., *Pr. Pp.*

Urgent. Other u. cause, *Pr. II. 1*; on u. occasion, *Ord. Pr.*, *Sch. I. R.*

Us. Not unto u., See II. *H. 5.*

Usage. Words or phrases of u., *Pr. I. 4.*

Use. Of the Church of England, *T.*; u. of the Liturgy, *Pr. I. 2.* with a good conscience to u., *Ab.* Salisbury I., Hereford I. and Bangor I. both omit, *ib. II. 2.*; u. and, rather, *ib. 6.*; what u. they be serve, u. such ceremonies, *ib. III. 5.*; be in u., *ib. VII.*; may in the same, *Aff. ex.*

Used. Of late days u., so in the time *Pr. III. 4.*; u. to continue, *Hom. Wilf. II. IV.*; shall always be u., *H. exc. Pr.*; u. on the first day of Lent, *Com. Pr. I.* and *II. Wil.*

Usual. To be eaten, *HC. I. H.*

Usurped. The late u. power, *Pr. I. 3.*

Utmost. Their u. endeavours, *Pr. I. 3.*

Uttermost. The u. of your powers, *HC. I. ex.*

Vain -ly. In v., *Cat. viii. Q. 2.*; spoken in v., *Ord. II. I. col.*; Pelagians do v. talk, *Art. ix.*; v. babbled, *ib. xxii.*

Vain-glory. *Q.* 7

Value. The full v. of such charges, *Mal. R. b. Q.*

Vanquish. *V.* and overcome, *Ps. xcii. 11.*

Variance. The parties set at v., *HC. I. R.*

Variation -s. Admitting of v. from it, *Pr. I. II.*; v. in the Psalms, *ib. 4.*

Varying. No readers any v. or new, *ib. V.*

Vengeance. *V.* of one kind, *L. B.*; day of v., *Com. H. ex.*; for v. *See* II. *a. 2.*

Verily. Yea v., *Cat. iv. Q. 3.*; and second taking, the kingdom v., *Apost. Creed.*

Verity. The Christian v., *Ath. Cr. 19.*

Verse -s. Answering by v., *Ord. II.* and *III. R. b. II.*; one v. by the Priest, *Ac. R. b. II., Pr. II. 2.*

Very. *V.* God of v. God, *HC. Cr.*; v. and eternal God, *Art. II. 1.*; *Art. iii.*

Vessels. *V.* made to honour, *Art. xvii.*

Vicar. *HC. I. R.*

Vice. Kill all v., *Cal. Jan.*; wickedness and v., *HC. P. a. aff.*; fleeing from such v., *Com. L. ex.*

Viciousness. *V.* in life, *Ord. II. ex.*

Victory. Giving her the v., *L. T.*; giver of all v., *OP. v.*; v. by Jesus Christ, I. and II. *a. 2.*; gained after v., *See* II. *H. R.*; this happy v., only giver of v., this v. and deliverance, *ib. I. col.*

Vigil -s. Holy day that hath a V., *R. b. Col.*; *Pr. VII.*

Vile -ness. *V.* earth, acknowledge our v., *Com. II. P. a. suff.*; our v. body, *Sea bur.*

Vineyard. Into the lord's v., *Art. xxii.*

Violent -ces. *V.* hands upon themselves, *Bon. f. R.*; nor open v., *Ac. III. P. a. exp.*; *OT. vi.*

Virgin -s. The *V.* womb, *MP. II.*; born of a pure *V.*, *Col. Chr.*; of the *V.* Mary, *HC. Cr.*

Virtue -s. Of all v., *Col. Quick.*; endued with heavenly v., by help of, *III. a. Q.*; proceeding to all v., *Ab. I. ex.*; *HC. P. a. aff.*

Virtuous -ly. All v. and godly living, *Col. All 3.*; may be brought up, *Bap. I. and II. I. col.*; man of v. conversation, *Ord. Pr.*

Visible -y. Of all things v., *HC. Cr.*; both v. and invisible, *Art. I.*; in the v. Church, *ib. xxvi.*; congregation called, *O. xxvi.*

Visit -ed. To v. us, *PS. II. ex.*; sick person is v., *CS. I. R.*; v. our minds, *Ord. II. ii. H. 3.*; v. and relieve, *Ord. Pr.*

Visitation. Dreadful v., *OT. v.*; *P.* of the Sick, *TS. I.*; take thy v., *to P. S. ex.*; appoint a v., *ib. I. ex.*; form of the *P.*, *Col. I. R.*

Vocation. In his v., *Col. II. G. P.*; in our v., *Com. II. ex.*

Voice. With a loud v., *M. and PS. II.*; humble v., *ib. ex.*; with a merciful v., *MP. & L. I.* and *II.*; the v. of the Lord, *L. OT.*; the still v., *See* I. *P. a. ex.*

Void. He was clearly v., *Art. xi.*

Vouchsafe -d. *V.* to receive, *Ord. Pr.*; *suffr.* v. unto them, *III. a.*; the Son of God v. to, *II. a. 2.*; v. to be born, *Ord. Pr.*; v. to preserve us, *Ps. cxxi.*; *Pr. I.*; v. to give us, *Pr. I.*; that they may v., *Bap. I. a. 6.*; *III. I. a.*; v. to keep, *Bap. I. a. 6.*; v. to bless the estate, *Art. xxxvii.*

Vulgar. In the v. tongue, *Bap. I. R. b. I* and *II. I. ex.*

Walk -ing. *W.* in thy way, *V.* and *IV. P. a. aff.*; by us before thee, *III. exp.*; w. from henceforth, *HC. b. resp.*; w. in the name, *Bap. I. Q., Cat. iii. Q.*; w. in his ways, *Com. II. ex.*

Wanting. Never be w., *Ab. exc. I. exp.*; one w. in her house, *C. P. Ep.*

Wantonly. *Mat. I. ex.*

War -s. Time of w., *OP. v.*; serve in the w., *Art. xxxvii.*

Warily. Discreetly and w., *Bap. II. R. bap.*; walk more w., *Com. I. ex.*

Warn -ing. The Ministers, *Ord. II. ex. R.*; they shall w. them, *Bap. II. J. R.*; for want of w., *CS. I. R.*

Warrant -s. Royal *W.*, *Ac. II. sur.*; most certain w., *Art. viii.*

Warranty. No w. of Scripture, *Art. xxi.*

Wash. Our souls w., *HC. P. a. pr.*; w. him, *Bap. I. I. P.*; w. it, *PS. III. P. a. bl.*

Washing. Mystical w. away of sin, *Bap. I. and III. I. P.* and *P. a. bap.*; thy heavenly w., *ib. I.*

Watchman. *Ord. II. 4.*

Water -s. O ye w., *MP. III. Sent. 4*; that move in the w., *Ps. cxlviii.*; moderate the use of w., *OT. III.*; with pure w., *Bap. I. J. R.*; born anew of w. with w. and the Holy Ghost, *Bap. I. and III. I.*; from perishing by w., *ib. I. P.*; didst sanctify w., *ib. I.*; both w. and blood, sanctify the w., *ib. I.*; and the w. that is mingled and mixed with w., *ib. III. I. R.*; the w. under the earth, *Cat. viii. Q. 2.*; by w. and the Holy Ghost, *Com. I. P.*; the proud w., *See* I. *H. V. Cat. viii.*

Waves. Pass the w., *Bap. I. and III. I. P.*; w. of this sea, *See* I. *P. a. ex.*; the w. thereof, *ib. III. 2.*

Wax. May w. riper, *Ord. II. ex.*

Way -s. Make thy w. known, *P. III.*; w. and roads thereto, *HC. P. a. aff.*; in his holy w., *ib. b. resp.*; *Col. S. Ph. and Jas.*

Weak -en. The child is w., *Bap. I. R. bap.*; held up the w., *Ord. III. b. I. col.*; w. the hands, *Ac. II. P. a. suff.*; the so, *bon. f. Art. xxxvii.*

Weak-hearted. *Is. 27.*

Weakness. Through the w. of the flesh, *Ps. cxlvi.*; sense of his w., *PS. P. b. ex.*; great w. of body, *ib. II. P. a. bl.*; out w. strengthen, *Ord. II. ii. H. 3.*; *Pat. vii.*

Wealth. In health and w., *M.* and *EP. I. P. a. col.*; time of our w., *Ls. III.*; *HC. II. col. Queen*

Weapon -s. Temporal w., and spiritual, *Art. xxxvii.*

Weather. Send us such w., *Ro.*

Wed -lock. I take w., *Mat. ex.*; w. is *Ps. IV.*

Wednesday. *Pr. VIII.*

Week -s. Serve all the w., *Ps. xc.*; w. before, *Bap. III. I. R.*; *Pr. VIII.*

Weeping. Where is w., shall be, etc.; turn to thee in w., *Ps. II.*

Weighed -ing. *Not.*

w. our merits, *HC. P. a.* ii. *LP.*; well *w.* and pondered, *w.* of the Scriptures, *Ord.* II. *ex.*

Weight. *W.* of our sins, *Sea P. b. LP.*

Weighty. *W.* and important considerations, just and *w.* considerations, *Pr.* I. 1; this *w.* affair, *ib.* 5; most *w.* cause, *ib.* III. 4; any *w.* matter, *VS. abs. R.*; how *w.* an office, so *w.* a work, *Ord.* II. *ex.*

Welfare. *W.* of our Sovereign, *OP.* x.; *w.* of her people, *Ac. col. a. suff.*; promote the spiritual *w.*, *ib. P. b. Ep.*

Well. All is *w.* done, *Bap.* II. *b. G.*

Well-beloved. Thy *w.* Son, *Bap.* I. *and* III. i. *and* ii. *P., Bur. col.*; *w.* who are come hither, *ib.* III. ii. *ex. a. G.*

Well-governing. *W.* of thy Church, *Ord.* III. *P. a. suff.*

Well-learned. *W.* man, *Ord.* III. *a. G.*

Well-nigh. *Sea* i. *H.* 7

Wells. O all ye *w.*, *MP.* iii. *Cant.* 21

Went. *W.* down into hell, *Bap. and VS. Cr*

Whales. O ye *w.*, *MP.* iii. *Cant.* 23

Wheat: Gather his *w.*, *Com.* ii. *ex.*

Whereinsoever. *W.* ye shall perceive, *HC.* i. *ex.*

Which. *W.* be they, *Cat.* viii. *Q.*

White. *W.* as snow, *w.* as wool, *Com.* ii. *ex.*

Whole. Do keep *w.*, *Ath. Cr.* 2; the *w.* state of Christ's Church, *HC. P. a. off., Ac. R. a. G.*; all thy *w.* Church, *HC. P. a.* ii. *LP.*; as to the *w.*, *Ord.* II. iv. *Q.*

Wholesome. *W.* and godly, *Ord.* II. *ex.*; a most *w.* doctrine, *Art.* xi.; have a *w.* effect, *b.* xxv.

Wholly. Give yourselves *w.*, apply yourselves *w.*, *Ord.* II. *ex.*

Whosoever. *Ath. Cr.* 1

Wicked. The hands of *w.* men, *Col.* i. *O. F.*; this *w.* world, *Cat.* iii. *Q.*; the *w.* approach, *VS. and Ac. suff.*; the *w.*, *Art.* xxix.

Wickedness. Our manifold sins and *w.*, *M. and EP. ex.*; turn from his *w.*, *ib. abs.*; through our sins and *w.*, *Col.* iv. *Ad.*; malice and *w.*, *ib.* i. *East.*; visit the *w.*, from all your *w.*, for our *w.*, *Com.* ii. *ex.*; taken away by their *w.*, *Art.* xxvi.

Widow -s. *L.* 30, *Com.* v. *sent.*

Wife -ves. To thy wedded *w.*, *Mat.* i. *Q*; to my wedded *w.*, *ib. a. Q.*; man and *w.* together, *ib. b. Ps.*; his neighbour's *w.*, *Com.* vii. *sent.*; *Mat. i. ex., K.*

Wilderness. In the *w.*, *OP.* vi.

Wiles. The *w.* of Satan, *VS.* iii. *P. a. bl.*

Wilful. *W.* and contemptuous, *Pr.* III. 2

Will -s. Thy *w.* be done, *LP.*; In *w.* and deed, *Col.* i. *Tr.*; according to thy *w.*, *ib.* ix., *HC.* vi. *col. a. bl.*; by *w.* word or deed, *ib.* i. *ex.*; to his holy *w.*, *ib.* ii. *ex.*; keep God's holy *w.*, *Bap. i. Q., Cat.* hi. *Q.*; I *w.*, *Bap.* I. *and* II. *i Q., Mat. Q., Ord.* I. *and* II. iv. *Q.*; both to *w.*, *Com. col.*; to make his *w.*, *VS. R. a. Cr.*; thy gracious *w.*, *CS. col.*; do thy *w.*, *Sea* ii. *th. col.*; *w.* of our Lord Jesus, *Ord.* I. ii. *Q.*, *ib.* II. *and* III. i. *Q.*; that *w.* and ability, *ib.* II. *ex.*, given you this *w.*, *ib. a. Q.*; I *w.* so be, *ib.* III. vii. *Q.*; given you a good *w.*, *ib. a. Q.*; our *w.* and pleasure is, *Ac.* i. *and* ii. *war.*; good *w.*, *Art.* x.; that *w.* of God, *ib.* xvii.; God's good will, *ib.* xxv.; *Col.* xxv. *Tr., Ch. i. P.*

Willed -ing. God *w.*, *Ord.* II. *b. col.*; as God hath *w.*, *Art.* xiii.

Willingly. Sin *w.* committed, *Art.* xvi.

Wind -s. O ye *w.*, *MP.* iii. *Cant.* 9; a mighty *w.*, *HC.* v. *pr.*; the *w.* blow, *Sea* i. *P. a. col.*; *w.* and seas, *ib.* ii. *th. col.*

Wine. Ordered the Bread and *W.*, *W.* to be consecrated, *HC. cons. R.*; *W.* be all spent, *ib. R. b. LP.*; Bread and *W.*, *Cat.* xxii. *and* xxiv. *Q.*

Winked. Were *w.* at, *Pr.* III. 1

Winter. O ye *w.*, *MP.* iii. *Cant.* 11

Wisdom. *W.* of the just, *Col.* iii. *Ad.*; thy godly *w.*, *HC.* ii. *col. Queen*; the spirit of *w.*, *Con.* i. *P.*; holy and heavenly *w.*, *VS.* iii. *P. a. bl.*; thy *w.* be her guide, *Ac. col. a. suff.*; *w.* and goodness, *Art.* i.; the *w.*, *ib.* ix ; *L.* 20

Wise -ly. *W.* make choice, *OP.* vii.; *w.* and faithful servant, *Ord.* III. *P. a. H.*

Wished. Much to be *w.*, *Com.* i. *ex.*

With. *W.* you, *w.* thy spirit, *M. and EP. and Con. suff.*

Withdraw -ing. *W.* from us, *OP* vi.; *w.* yourselves, *HC.* ii. *ex.*

Withstand. Grace to *w.*, *Col.* xviii. *Tr.*; able to *w.*, *Sea* i. *col.*; *Ord.* III. iii. *Q.*

Witness -es. Before divers *w.*, *Bap.* II. *b. G.*; these your *w.*, *ib.* III. ii. *ex. a. G.*; their chosen *w.*, *ib. i. ex.*; *w.* of their confirmation, *Cat. i. R.*; bear *w.*, *Ord.* III. *b. Q.*; certain sure *w.*, *Art.* xxv.

Witnessed. Have *w.* the same, *Mat. b. Ps.*

Wolf. Not a *w.*, *Ord.* III. *b. i. col.*

Womb. *W.* of the blessed Virgin, *Art.* ii. ; *Te D* v 16

Woman -en. *W* labouring of child, *L.* 29 ; *Mat., Ch.*

Wonder -s. Thy works of *w.*, *Sea* i. *P. a. col.*; *w.* in the deep, *ib.* ii. *th. col* : declare the *w.*, *ib.* i. *H.* 13, *Ac. H.* 4

Wonderful -ly. His *w.* conversion, *Col. S. Paul*; was *w.* born, *ib. S. Jo. B.*

Wondrous. Doeth *w.* things, *Sea* i. *H.* 17, *Ac. H.* 11

Wont. Art *w.* to give, *Col.* xii. *Tr.*

Word. *W.* of God, *Pr.* I. 3, II. 4, *Art.* xvii., xxi.; God's *W., Pr.* II. 1, 9, *HC.* i. *ex., Art.* xxiv.; his most holy *W., M. and EP. ex.*; contempt of thy *W.*, *L.* 10; understanding of thy *W.*, *ib.* 19; hear meekly thy *W.*, *ib.* 25; thy holy *W.*, *ib.* 34, *Col.* ii. *Ad., HC. P. a. off., Mat.* i. *P. a. suff.*; according to thy blessed *W., HC.* i. *col. Queen* ; truth of thy holy *W.*, *ib. P. a. off.*; God's holy *W.*, *ib.* i *ex., Bap.* III. *i. ex.*; and his *W., Cat.* x. *Q.*; God's *W.* doth allow, *Mat.* ii. *ex.*; both by *w.*, *Ord.* I *and* II. *col.*; contrary to God's *W.*, *ib.* II. *and* III. iv. *Q., Art.* xx.; dispenser of the *W.* of God, *Ord.* II. *b. i. col.*; thy *W.* spoken, out of thy most holy *W.*, *ib. i. col.*; you have by God's *W.*, *ib.* III. vi. *Q.*; in *w.*, *ib. i. col.*; agreeable to God's *W., Art. dec.* ii.; the *W.* or Son of God, the *W.* of the Father, *Art.* ii.; the pure *W.* of God, *ib.* xix.; repugnant to the *W.* of God, *ib.* xxii., xxiv., xxxiv.; ministration of the *W.*, hearing the *W.* of God, *ib.* xxvi.; ordained against God's *W.*, *ib.* xxxiv.

Words. *W.* which we have heard, *HC.* iii. *col. a. bl., Ac.* iii. *col. a. G.*; with what *w.*, *Bap.* II. *b. G.*; not only by *w.*, *Sea* ii. *th. col.*; instead of these *w.*, *Sea bur. R.*; *HC.* ii. *col. Queen*

Work -s. O all ye *w.*, *MP.* iii. *Cant.* 1; the *w.* of thy commandments, *HC. a. bl., Con. i. P.*; to the *w.*, *Ord.* III. *b. suff.*; *w.* of thee her God, *Ac. P. b. Ep.*, not for our own *w.*, *Art.* xi.; *w.* before justification, *w.* done before the grace of Christ, *ib.* xiii.; *w.* of supererogation, voluntary *w.*, *ib.* xiv ; *HC.* ii. *col. Queen*

Work -ing. None can *w.*, *Com.* ii. *ex.*; *w.* with us, *Art.* x.; *w.* in due season, the *w.* of the Spirit, *ib.* xvii.; doth *w.* invisibly in us, *ib.* xxv.

World -s. *W.* without end, *Pr.* IV. *Gloria, MP., Con. suff., Sea i. col., &c.*; the *w.* cannot give, *EP.* ii. *col.*; this *w.*, *M. and EP. and L. i. P., Com.* ii. *P a suff.*; the *w.* to come, *M and EP. and L. i. P., HC. Cr., Mat. bl b. Ps., Com.* ii. *P. a. suff , Sea bur.*; begotten before the *w.*, born in the *w.*, *Ath. Cr.* 31; Redeemer of the *w.*, *L.* 2; the *w.* the flesh and the devil, *L.* 8; the [illegible] the *w.*, *ib. suff., HC. doz.*; all the *w.* may know, *OT.* v.; the temptations of the *w.*, *Col.* xviii. *Tr.*, throughout the *w.*, *ib. S. Paul*; before all *w., HC. Cr.*; the sin of the *w.*, *HC.* iii. *pr.*; the sins of the whole *w.*, *ib. cons., Art.* xxxi.; glory of the *w.*, *Bap.* I. *and* III. i. *Q.*; at the end of the *w.*, *Bap. and VS. Cr.*; the *w.* and the devil, *Bap. a. bap.*; [illegible] the *w.*, *ib.* III *ex. a. G., Cat.* vi. *Q., Ac. H.* 1; Saviour of the *w.*, *VS. a. Ps.*; *w.* nor flesh, *Ord.* II. ii. *H.* 8; to the *w.* end, *ib* 16; abroad into the *w.*, parts of the *w.*, *ib P. a. H.*; in this present *w.*, *ib.* III. v. *Q.*

Worldly. With *w.* business, *HC.* ii. *ex.*; *w.* cares and studies, *Ord.* II. *ex.*; *w.* lusts, *ib.* III. v. *Q.*

Worship. Forms of Divine *w.*, *Pr.* I. 1; Pu[illegible] *W., ib.* 4; place of *w.*, *ib.* V.; doth *w.* thee, *w.* thy Name, *MP. Te D.*; *w.* one God, *Ath. Cr.* 3; we *w.* thee, *HC. doz.*; nor *w* them, *Cat.* viii. *Q.* 2; to *w.* him, *ib.* x.; we may *w.* him, *ib.* xiii.; I thee *w.*, *Mat. a. Q.*; to *w.* it, *Com.* i. *sent.*; praise and *w.* thee, *Ord.* II. *P. a. H.*

Worshipped -ing. Is

to be w. *Ath.* iv. 27, true w. of thee, *L.* 15; together in w., *Hy. Ch.*; *W.* and Adoration, *Art.* xxii.; lifted up or w. of, xxviii.

Worth-iness. Are nothing w., *Col. Quin.*; for the w. of thy Son, *HC.* v. *col. a. bl., Ac. l. col.*

Worthily. *W.* magnify thy holy name, *HC. f. col.*; receive it w., 15 l. ex; such only as w. receive, *Art.* xxv.; w. and with faith, xxviii.

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Write-ing. *W.* all these thy laws, *HC.* x. *coms.*; send in w., *Col. I. R.*

Written. It is w., *Ord.* III *b suff.*

Wrong -s. *W.* to his neighbours, *HC. f. R.*; w. done, *th. L. and ii ex.*

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Yield. Y. up his soul, *HC.* ii. ex.; we y. thee, *Bap.* I. and II. *P. a. bap.*

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Youth. *VS.* I. ex.

Zeal. With fervent z., *HC* v. *pr., Ord.* II. ii. *H.* 7; *Pr.* III. 1

N.B. References to the old Accession Service remain unchanged in this Concordance. In other references read

King	*for*	Queen.
Edward	,,	Victoria.
Lord	,,	Lady.

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